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National Anti-Slavery Standard.

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Selections.

ACTION OF RELIGIOUS BODIES.

From The Liberator.

RHODE ISLAND CONSOCIATION.

PROVIDENCE, June 14, 1855.

FRIEND GARRISON: I think I have apprised your readers of the proceedings of this body of professed Christians (Orthodox Congregationalists) for the past two years, on the subject of Slavery. Last year, in this city, a majority and minority report were presented. The minority report, presented by Messrs. Wolcott and Conklin, of this city, recommended the adoption of the following resolution:

"Resolved, That this Consociation, with a view to bear its solemn and emphatic testimony against the system of American Slavery, will refrain from appointing a delegate to any ecclesiastical body which tolerates slaveholding amongst its ministers and churches."

After a considerable debate, and by the suggestion of Rev. Dr. Patton, of New York, who wished the Consociation to abstain from passing the resolution until next (this) year, when all the religious bodies would, he expected, be ready to take action on the subject, it was referred to a new Committee, to report at the present session, which commenced at Pawtucket on Tuesday, 12th inst. Two reports were made—a majority report (three of five of the Committee), against *any action* on the subject; and a minority report, written, I believe, by our ex-Mayor Barstow. A short discussion took place, and Thursday (this morning), 9 o'clock, was assigned for their consideration.

A friend who was present gives me the following statement of the proceedings:

"Rev. Mr. Wolcott, of this city, moved that the minority report (containing the above resolution) be adopted; and, while speaking in favour of the same, saying, among other things pertinent to the question, that the subject of Anti-Slavery was closely connected with that religion which was now being revived amongst evangelical sects, he was interrupted by Rev. Wm. Blodget, who asked if it would be in order to move the previous question; while Dr. Shepherd contended that the motion of Mr. Wolcott was not in order. This interruption of the speaker was evidently intended to use up the time of the Consociation, and prevent all discussion, as the celebration of *Communion* was to be at 12 o'clock, and there was to be preaching first.

"Mr. Wolcott would not be put down. He insisted upon his right to the floor; and the moderator decided that no motion could be entertained while the gentleman was speaking. This decision of the chair was appealed from, but the decision was sustained by the Consociation.

"Rev. Thomas Williams (the same old gentleman who spoke such brave words against the ministers and churches, in consequence of their connection with slavery, in our Convention, in this city, last January) moved that the subject be *indefinitely postponed* (!!!)—and other motions were made by the pro-slavery portion of the delegates, to use up the time of the speaker.

"The Rev. Messrs. Thayer, Blodget, Williams and Goodnow were the principal opponents, not only of the resolution, but of discussion by anybody!

"Mr. Goodnow was old fogyish enough to introduce (after Mr. Wolcott had concluded his frequently-interrupted speech) a *compromise* resolve, which, for the credit of the Consociation, was not seconded.

"The resolution was finally rejected—14 in the affirmative and 15 in the negative. It was said that four of the delegates from Providence, had they been present, would have voted in the affirmative, and among them Rev. Dr. Leavitt.

"With the exception of Mr. Wolcott's speech, which was continually broken in upon by the opposition, nothing was said worthy of record, or worthy of manhood; and even Mr. Wolcott manifested less fervour and earnestness than is usual with him when speaking on Anti-Slavery. My impression was, that the frequent iteration from his opposing brethren, that the discussion of this question, at this time, *when there is such a special out-pouring of grace* (!!) over all the evangelical churches, was inconsistent with the great revival, exerted a depressing influence upon his anti-slavery enthusiasm. He seemed to believe there might be some force in the statement!"

Thus much from a friend who was present. I did not think they would come to a vote at all; nor is there any reason for believing that this class of clergymen, and those who sustain them, will pursue any different course than they now do on this all-absorbing subject. *Not even an hour was given to it* in this religious body to-day.

The statement about the four delegates from Providence, I have reason to believe is incorrect. If they would have voted for the resolution, why were they not present? Had they not interest enough to spend an hour or two at Pawtucket, when they could get there by cars in ten minutes? The minister and delegates from Cranston were not present?

There is not one of all these ministers and delegates who would not be offended if charged with being pro-slavery; and yet they are so, decidedly. Truly has it been said, "The American Church is the Bulwark of Slavery," and ought to be put down: it is Anti-Christian, with certain exceptions among the smaller sects. This Consociation is of the same class as those who held prayer-meetings in the Winter Street Church, in your city, during anniversary week, led by Dr. Nehemiah Adams, and who are in close fellowship with him. This is the third year this matter has been before them; and now it is said that *next year* (!) they will pass that resolution. Perhaps they will.

S. W. W.

From The Wesleyan.

NEW YORK METHODIST CONFERENCE—AN ICEBERG IN MOTION.

The New York Conference has actually, for a space at least, unshipped its moorings in the Arctic Sea, where it has floated with short cable in summer, and been frozen fast for the balance of the year, these many seasons past. At Sing Sing, a few weeks ago, a series of resolutions were passed, from which we learn that "circumstances" unavoidably force slavery on their "attention." These circumstances are not that the friends of slavery "aim at the maintenance of its just and moral position." Oh, no, that is not it. They mean to have it understood that this alone would never have stirred them a peg. Not a bit of it. But—and here is the rub—"its indefinite extension and diffusion." This has penetrated the deep seclusion occupied by their "conscientious convictions." And so they proceed to say that, "in our opinion," the system is "accompanied by peculiar aggravations." Only "accompanied." That's all. And they mean to do something about it! Yes, they do. They will use all "constitutional and legal means." Oh, to be sure, moral means, or ecclesiastical agencies they eschew. True, they talk about "consistent and Christian opposition." But what they mean by that is emphatically and most significantly indicated by declaring that the discipline of the Methodist Episcopal Church (which does not forbid the buying and selling of slaves—which does allow its members to hold slaves, *ad libitum*—which only requires that preachers prudently enforce upon "our members" the duty of teaching "their slaves to read," and allowing them time for public worship) "maintains substantially the right ground," and also by repudiating the action of the Northern Ohio, Erie and Wisconsin Conferences. And thus they have swung round, dropped anchor and froze up again for an indefinite season.

To prevent mistake as to the character of the resolutions, we copy them below. The *Pittsburg Advocate* proceeds very ponderously to say, when introducing these inanities: "It will be seen that this very weighty body, in its testimony against the 'great evil of slavery,' though clear and decided, stands on the discipline as it is."

Not by any manner of means, Doctor. The "discipline as it is" is altogether too diminutive a platform for their weightinesses. They stand, sir, in the valley of judgment, on the crushed hearts of three millions of slaves, where the forked lightnings of God's vengeance will one day overtake them, as it did Sodom, unless they flee to the mountains. But hear these men of prayer, with marble hearts and heads of steel, coolly meeting and ignoring the question now pending between God and humanity, before heaven and earth. Hear them and wonder at the long suffering of the Great God. "Oh my soul, come not thou into their secret. To their assembly mine honour be not thou united."

"Whereas, The circumstances in which we are placed, as Ministers of the Methodist Episcopal Church, are such as unavoidably to force the subject of slavery upon our attention, as we are constantly reminded of this great evil by our Book of Discipline; as those who uphold this system seem to be aiming not only at the maintenance of its past and present position, but its indefinite extension and diffusion, and as, in endeavouring to accomplish their purposes, they have frequently come in conflict not only with our rights as American citizens, but with our religious and conscientious convictions as Christians; therefore,

"Resolved, That, in our opinion, the system of American slavery as existing in the United States is accompanied with peculiar aggravation, and we should unceasingly aim at its extirpation by all constitutional and legal means.

"Resolved, That the disposition constantly shown by those in the interest of slavery to extend and perpetuate the institution occasions our most profound regret, and requires to be met on our part with the most decided though consistent Christian opposition.

"Resolved, That, while representing so large a body of Christians and constantly coming in contact with the peculiar circumstances and influences which are created by the progress of events, we consider it proper to give expression to the foregoing sentiments. We nevertheless unite in opinion that the discipline of our Church, in its general rules, and in the section on slavery, maintains substantially the right ground in regard to this great evil; that we are satisfied with it as it is, and that no change in this respect is desirable.

"Resolved, That, in accordance with the preceding resolutions we deem it expedient, and, therefore, non-concur in the resolutions of North Ohio, Erie, or Wisconsin Conferences."

OLD SCHOOL PRESBYTERIANS.

From The Presbyterian.

In General Assembly, Nashville, Tenn., May 21st.—Rev. JACOB CUMMINGS, delegate from the General Association of New Hampshire, after the usual statement respecting religion, &c., in that State, proceeded to say:

There is but one thing, said Mr. Cummings, which occasions any difference between his Association and this Assembly, and that was the subject which had caused so much agitation throughout the country. He believed that evil would and must be removed. He did not know how far this General Assembly might feel itself responsible for the bondage which exists in portions of this country. Those whom he represents believe the whole system to be wrong, morally, socially, politically. Uncle Tom's Cabin, Ida May, &c., have had a vast influence in giving rise to these sentiments; but extracts from Constitutions and laws show how the whole thing is ingrained into the whole structure of society; as also show speeches in Congress, and Southern newspapers, such as the New Orleans *Picayune*, and the Charleston journals. The recent act of Congress and a memorable scene in Boston have left a scar on the heart of New England. The General Government will do nothing to remove this great evil; but this General Assembly can do much. The resolutions of 1818 were excellent, but there are indications of a retrograde movement. Why do your delegates who come to us keep so studiously quiet on this subject? Are they afraid, if they should speak out, that their words would be carried back to their homes? Let us meet on some common ground, and, as Christian brethren, discuss and settle this matter.

The MODERATOR then replied to Mr. Cummings that every member of this body reciprocated the kind feelings of that excellent brother from New Hampshire. We rejoice to coöperate with a body which, in so many respects, agreed with our own. As to the subject of bondage, there could be no fuller expression than that of the General Assembly of 1845. We take the word of our Lord Jesus Christ, and endeavour first to save the souls of our coloured population, and then strive to elevate their temporal condition. We pray that every evil may be removed.

On the 22d, the delegates from Massachusetts and Rhode Island addressed the Assembly.

Mr. SABIN (of Massachusetts) said: He wished, in conclusion, to refer to the representation of views on the subject of slavery, by the brother from New Hampshire, yesterday. He had designed making some similar statements, as he had been desired to do by his Association; but he would only say that he concurred in what that delegate said. He was much gratified by the candour and calmness with which the Assembly had heard that brother. He could now go home and say that this subject could be mentioned here, which would do good. He wished it understood that they did not desire to interfere with other people's business in this matter; but the anti-slavery feeling was strong and progressive in Massachusetts, and they looked forward to the time when the system of slavery would come to an end.

The Rev. Mr. STORRS—His brethren had made an apology for alluding to human bondage. He had none to make. Congregationalism was so entirely democratic that it must bring up men from oppression to the enjoyment of their rights, or deny itself; and in this we agree with your own avowed principles. When all institutions strike in with the cause of Christ, that cause will move on as never before. We believe that we shall have the coöperation of this great Church in our onward movements. He thanked God that he had made this such a Church as it is. There is no Christian body in this land so great and powerful as this Old School Presbyterian Church. You have been granted the post of honour for this country, and for the world. If we envy you anything, it is your high position of power and influence. We are jealous over you with a godly jealousy. And now, said the speaker, let me return to you thanks for your cordial hospitality, and express my warmest wishes that we may meet in the General Assembly above.

The Rev. Mr. THAYER, of Rhode Island, said, in allusion to the subject, one of whose most disastrous results is the division of Christians, after what has been said of the feelings of Northern Christians, permit us to utter the earnest and affectionate desire that the development of Christian resources may remove this and other evils from society, and open a future of hope. Accept, then, sir, our Christian salutations. We glory with you in the cross of Christ, in the sublime doctrine of the new creation in Him who, though he "knew no sin, became sin for us, that we might be made the righteousness of God in him." We gladly acknowledge the mission which is evidently yours—the great outline so plainly traced for your instrumentality—the establishment and unfolding of full and glowing truth; the forming of living men in Christ, and the imbuing of society with that life which shall make all things new.

The MODERATOR said—It would not be proper to allow our brethren to leave us without expressing the satisfaction with which we have seen them here, and with the spirit with which they have expressed their views. We are one with you, labourers in the same great cause, and travellers to the same great home in heaven. We rejoice to hear of your determination to extend your churches Westward. There are fields white for the harvest, and much land to be possessed. We would be still more pleased to see you extend to the Southward as well as the Westward. In regard to the subject of slavery, alluded to by the speaker, we had felt that our efforts for improving the condition of this class of people had been obstructed by the way in which Eastern brethren had treated it. We desire to have them come among us and preach the Gospel, and coöperate with us. The Presbyterian Church had looked at the whole subject, and had formed their opinions, as was their habit, slowly and deliberately, and such opinions they rarely changed. The difference between us and our brethren is not so much in regard to the thing to be done—the elevation of the coloured population—as in regard to the mode of doing it. Our views upon this subject had been based upon an examination of the real aspect of things as they existed. We believe we have examined the subject in all its bearings, but are willing to receive new light, if it can be given. There is, however, little probability that much new light will be shed upon it.

[Subsequently, the question of giving aid to the Ashmun Institute, a seminary for the education of coloured young men for ministers ("especially for Africa"), was introduced. We extract the following from the debate that ensued.—EDS. STANDARD.]

The Rev. Dr. B. M. SMITH said that, coming from the South, there might be some special propriety in his giving expression to views in which he was assured that all the delegates from Virginia, and the States south of it, would coincide. We are often left in great darkness as to what are the designs of an all-wise Providence. On this great subject, with which this institution is connected, there is a veil as yet not uplifted. He looked on this movement as one ray of light. Some may look upon this school as a very small matter; but if it should be instrumental in raising up but one faithful minister *to preach to the down-trodden coloured people of our Northern cities*, it would a thousand times more than repay the expense and labour required. God does not work as do modern reformers. They would revolutionize the world by a speech. God accomplishes his great changes little by little. * * * Our brethren from the other side of the Hudson know a great many things, but they don't know anything about negroes. You are not going to accomplish the moral work to be done by holding meetings in New York, or passing resolutions in Boston. The brethren in New Castle Presbytery have got hold of the right end of the rope, if they will only hold on to it and pull it. Raise up good ministers to preach to the degraded negroes at the North, as well as to the slaves at the South. * * * If we could only get some of that money which is expended in doing no good on the subject of slavery, and pass it over to this Institution, it would do a thousand times more good.

The Rev. Dr. BOARDMAN, of Philadelphia, said the effort of the New Castle Presbytery deserves to be favoured, because it agrees with the uniform policy of our Church on this subject. There is no Church which has the honour of being so much maligned, on both sides of the water, as our own, on this subject of slavery; and yet he ventured to say there was no Church which had done so much for the slave. From our earliest organization, our ministers and people have, as a body, been found foremost in looking after the spiritual necessities of that race. Through her judicatories, her pastors and her private families, the Church has diligently laboured to bring them under the influence of the Gospel. There are probably scores of ministers and elders in this House who devote a portion of every Sabbath of their lives to this work of benevolence. If there is any one thing at which any intelligent man cannot cease from wondering, it is the hallucination that has befallen New England in this matter. The mist of ignorance, prejudice and error which has settled there appears to be impenetrable to all light, human and divine. It seems impossible for them to understand or appreciate our circumstances; as they are unwilling to concede that those who have to bear the responsibility, and who might be presumed to be the best interpreters of their own duty, should be left to choose the means and methods of fulfilling their obligations. It is the very genius of our Church to look after the coloured people. She has not—as no one claims—done all that she should have done; but she has always had her hands to the work, and her efficiency is increasing every year in prosecuting it. We are not prepared, said the speaker, to take the advice so often tendered us, and place ourselves in conflict with the civil power. It is a delicate trust committed to us.

We at the North all know how much must needs be done at the North among our degraded population; and though we hear much about what you of the South ought to do, we hear much less than we should do about our wants and duties nearer home. The only coloured church in the Presbytery of Philadelphia remained vacant for years, because no suitable minister could be had; and when, at last, a pastor was found, he was a coloured man, born and most creditably trained trained up in the South. If one tithe of the breath, money, sympathy and energy, put forth on this subject, to no purpose, at the North, were turned towards properly educating and Christianizing these free blacks, in inspiring them with proper self-respect, and qualifying them to be useful in this land, or elsewhere, as Providence might direct, the result could not fail to be auspicious to our highest and best interests as a nation, and to the harmony and fellowship of our churches.

CONGREGATIONALISTS OF CONNECTICUT.

[The following extracts from the report of the proceedings of the Connecticut General Association (Congregational) are from the Hartford *Religious Herald*.]

OLD SCHOOL GENERAL ASSEMBLY.

No delegate was appointed to attend the next meeting of the General Assembly of the Old School Presbyterian Church. This was in consequence of the refusal of that body, at its recent meeting in Nashville, to appoint a delegate to this body, on the double ground that the Connecticut Association had intermeddled with the relation of the General Assembly to slavery, by its resolution of last year rebuking the silence of the Assembly on the Kansas question, and that it was unsound in the faith by its tolerance of Dr. Bushnell. The latter reason was probably appended to keep the other company and present a better appearance. On some accounts, the interruption of this correspondence by delegation is to be deplored, but we cannot keep it up at the expense of conniving at sin or of condemning a Christian brother. The resolution of last year on slavery which gave offence was as follows:

"Resolved, That the silence of the religious bodies and communities generally, in the slaveholding States, at the perpetration of so gross a crime, gives painful evidence of delinquency in respect to principles and sympathies that are essential to Christian integrity, and that we do especially regret, at such a time as this, the silence of the chief judicatories of the Presbyterian Church with which we are in correspondence—a silence which dishonours the glory of their ancient testimony against the barbarous and wicked institution of slavery."

AMERICAN TRACT SOCIETY.

The overture from Hartford Central Association on the relations of the Tract Society to slavery, which we gave in full, in the *Religious Herald* of last week, was referred to a committee of five. These were nominated by persons near the Moderator and turned out to be all decidedly conservative, while one of them proved to be our brother Savage, the agent of the Tract Society for this State! The consequence was, that a "whitewashing report," as politicians would have termed it, was made, which declared, first, that as the Churches had taken no action on this matter, the Association could not declare their sentiments; secondly, that the Society had said more against slavery than the overture conceded [the overture charged the Society with avoiding *the discussion of American slavery.—Ed. of Herald*]; thirdly, that if the Committee of the Tract Society should think best to publish a tract on slavery, no doubt many would rejoice; and, fourthly, that if the Committee should judge it to be inexpedient to do so, the Churches had such confidence in their superior information and judgment that they would, doubtless, acquiesce!

Such a report, so contrary to the sentiment of the ministers and Churches, met of course with instant opposition. After some discussion, the vote was taken on its adoption, and it was rejected. In its place, a resolution was offered, which, after amendment, was passed nearly or quite unanimously, as follows:

"The relations of the American Tract Society to the subject of American Slavery having come before this Association, we deem it proper to express our opinion, in the following resolution:

"Resolved, That, in the opinion of this body, it comes properly within the sphere of the American Tract Society, in its efforts 'to promote vital godliness and sound morality,' to publish a decided testimony against American slavery."

This calm and moderate expression, suitable for a *first* utterance, is a clear and explicit declaration of the course which it becomes the Society to pursue, and is the answer of the General Association of Connecticut to the pretence that the Society is precluded, by its object, and Constitution, from touching this topic. We trust that hereafter such a defence of the Society's policy will not be urged in Connecticut. There is nothing in its object or Constitution to prevent the publication of a tract on any subject pertaining to "vital godliness and sound morality"; and if the present Publishing Committee cannot agree on *any* tract concerning slavery, then let a Committee be put in that *can* agree. Each of the denominations represented could furnish a judicious opponent of slavery, who would harmonize with the others in the selection and publication of a "decided testimony."

KANSAS.

The subject of slavery in Kansas was brought up by overture from the Middlesex Association, and a resolution was adopted expressive of the indignation of Northern citizens and Christians at the high-handed attempt to plant slavery in that Territory.

From The Independent.

GENERAL ASSOCIATION OF IOWA.

The following Declaration of Sentiment was adopted by the Iowa General Association (Congregational) at its last meeting:

"1. Slavery is the great moral, political and religious question now pending in this country.

"2. The late irruption of slavery propagandists into Kansas, their controlling the ballot-box by an armed force, with the opening of that and a sister Territory for the extension of slavery, which had been guaranteed to liberty by the plighted faith of the nation, and the passage of the Fugitive Slave bill of an earlier date, we regard as the natural fruit of the system of slavery.

"3. While we, as a body of Christians, wish to bear testimony against these natural results of the 'peculiar institution,' it would be of but little use to destroy the fruit that may in one year or two grow on some of the extreme branches, while the tree itself stands in the richest soil, and is watered and nurtured by the wealth, talent, and much of the professed piety of the nation.

"4. We despair of ever seeing our nation delivered from the reproach or curse of the oppressor while some of our largest benevolent institutions, that have the respect and confidence of the Churches, and bodies of Christians whose praise is justified in other respects, in all the land, receive slaveholders to Christian fellowship.

"5. Slavery has blighted the hopes this nation had inspired in the patriots of other nations, submitted an oligarchy for the universal liberty which our fathers contemplated, and threatens these United States with one of the most dreadful despotisms the world ever knew. For these results the church and the ministry have been blameworthy before God. We wish to repent of our part of wrong-doing, and bring forth fruits meet for repentance.

"6. The religion of the nation forms the conscience and public sentiment of the nation. The public sentiment forms the laws. So that we never can expect the State to be more pure than the Church, or its laws to forbid and punish what the Church allows. Whenever those who profess to be opposed to slavery are as united and earnest in their opposition as those who favour it are in its defence and propagation, all real difficulty in reference to the whole subject will vanish, and slavery itself soon disappear. *Therefore*, we earnestly exhort our Christian brethren, of all denominations, to adhere, in sentiment and practice, to the declaration which their founders and themselves have heretofore given to the world in condemnation of this great wrong—of which we would mention with special concurrence the sentiment of John Wesley and the General Assembly of the Presbyterian Church in 1818, and we earnestly invite our brethren to unite with us with us in efforts to create such a public sentiment that the enslaving of men may be speedily outlawed on our statute books, as it is in the Word of God."

PROGRESSIVE FRIENDS.

[THE following paper was adopted by the Yearly Meeting of Progressive Friends, held at Waterloo, Seneca Co., N. Y., early in June.]

With the recurrence of another Anniversary we sadly advert to the continuance of slavery in this land of boasted freedom. The addition, within the past twelve months, of at least fifty thousand innocent babes to the number of human chattels in this country, with the surrender of nearly half a million square miles of virgin soil to the pollution of this vile system, call upon us for still more earnest words of condemnation, and for vows of undying hostility. When we review the rapid strides of the Slave Power toward supreme dominion within the past few years—its Texan annexation—Mexican war—Fugitive Act and Nebraska fraud—when we see it, like an ogre of ancient story, not stopping to pick its teeth after devouring one victim before it pounces on another—when we consider, also, the apathy of the Northern people to these thick-coming aggressions and outrages, and their ludicrous fear of the Pope of Rome, notwithstanding that potentate only sits on his throne because hedged about with French bayonets from the wrath of his own subjects—the feeling of hope almost dies within us. But there are scattered about in the heavens streaks of light, which promise a brighter day. The elections of the past year in the Northern and Western States have indelibly branded the present pro-slavery Administration as unworthy of power, and many good, true, liberty-loving men, as we believe, have been chosen to take part in the future agitation of this subject in Congress. Anti-Slavery papers and books have multiplied. The only lecturers in much request in our large towns are men of avowed anti-slavery principles, and they have such audiences as are seldom drawn together by any attraction. We do anticipate from these varied means of spreading truth among the masses of the people that the God-given rights of all men, of whatever colour, race, creed or birth-place, will be ultimately recognised and established in at least the "better half" of this Union. "Rome was not built in a day"; the Christian religion was several hundred years in gaining professors among princes; the American Revolution was ten years in brewing and eight more in getting accomplished; and it would be irrational to expect speedy triumph for a moral enterprise the most stupendous the world ever saw—one that annihilates property, reverses law, and tramples a cruel theology under foot, that three and a half millions of our fellow-beings may go free.

While the clergy, to whom we have a right to look for leadership in the Christian duty of preaching "deliverance to the captive," almost all pass coldly by on the other side, and some of them even become volunteer counsel for man-stealers—and while statesmen, who ought to strive for the establishment of perfect justice and the securing to every man his inalienable rights, are mainly intriguing to win office and riches for themselves by some "Compromise" with the Black Power that casts a baleful shadow on all progress, enlightenment, and elevation—we cannot omit any opportunity of speaking and acting on the side of freedom. Aye, we feel bound to so speak and act with all possible earnestness and vigour, knowing that life is short—that the labourers in this field are few in comparison with the vast work to be done, and that "blessed are those servants whom their Lord, when he cometh, shall find" wakeful and prompt at the post of duty.

Signed by direction and on behalf of the meeting.

THOMAS M'CLINTOCK, }
RHODA DE GARMO, } Clerks.

From The Tribune.

THE REFORMED DUTCH CHURCH.

THE Reformed Protestant Dutch Church of North America has had clear sailing in the past, so far as any difficulties growing out of the slavery question are concerned. This has arisen from no feeling of hostility to slavery which that Church as a body has felt or has ever openly manifested, but it has arisen from the fact that all of their Churches have been located in the Northern States, and for the most part in the Middle States. Their ministers number less than five hundred, and the predominant feeling in the Church has been adverse to taking any stand with reference to the great reforms of the day.

But the slavery question has at last found its way into their judicatory; and though a strong feeling was manifested to avoid the subject, yet the predominating sentiment of the body seems to be in favour of incorporating slavery as one of the institutions of their Church. The facts are these. During the recent session of the General Synod of that Church, at New Brunswick, N. J., which adjourned yesterday, a Rev. Thornton Butler appeared in the Synod as a representative of the North Carolina Classis of the General Synod of the German Reformed Church of North America. He had documents with him, stating that, being dissatisfied with the theology inculcated by the Mercersberg (Pa.) Theological Seminary, and which was looked upon with favour by the German Reformed Church, the North Carolina Classis had seceded from the body of that Church. Being of the same faith as the Reformed Dutch Church, they desired to form with it an ecclesiastical connection.

The subject was referred to a committee, which reported in favour of granting the application. But it leaked out in the discussion of the question that three of the eight ministers in the Classis were slave-owners. This called out the Rev. Mr. Duryea, of Schenectady, who took a noble stand for freedom, and expressed himself as being willing to show where he stood on this question, and that, as a man and as a Christian minister, he hated and abhorred slavery. His speech produced an excellent effect, and on one or two occasions there was a disposition to applaud the sentiments he uttered. The Rev. Dr. Bethune followed in a speech in which he opposed the passage of the resolution granting the application, but purely upon grounds of expediency. He took occasion to speak in the highest terms of the North Carolina body—said he would rather die than withhold Christian communion from a person because he held slaves, and quoted Jesus in support of this position. But he hoped that the application would not be pressed. Decidedly the feature of the occasion is the way of speeches, however, was the effort of the Rev. Dr. How, of New Brunswick. It is a curiosity in its line—not as an able and well-argued defence of slavery, but as a specimen of the twaddle used fifteen years ago by small-fry slavery apologists. We almost fancy that the Reverend Doctor must have been sleeping for many years, else he would not have consented to stand up, in an ecclesiastical body of a Northern Church, the apologist of human bondage, when he had nothing better to say than he did say. We invite our readers to look at this speech. Beside being a voluntary truckling to the Slave Power, it contains some fine points of boohoo harangue, which would be worthy of a Tammany Hall small orator.

But the Synod was prevented from taking action upon the resolution by Mr. Butler's withdrawal of the application. The President, in behalf of the General Synod, took occasion to speak in high terms of respect and esteem for the North Carolina Classis, and attempted to show that distance and other considerations weighed with the Synod in their desire to avoid forming the relation. To give the matter a still more inglorious appearance, a series of resolutions were drawn up and adopted, highly eulogizing the North Carolina Classis. Last of all, the Synod, yesterday morning, passed a resolution asking the Rev. Mr. Butler to reconsider the withdrawal of his application, which he consented to do. So the subject will come up for consideration again in October next.

[We give the following extracts from the debate above alluded to.—EDS. STANDARD.]

The Rev. ISAAC G. DURYEA of the Classis of Schenectady—I entreat, I beg this Synod to pause in its action. This is an important matter. You are rushing into difficulty, and I caution, I warn you, here, as a member of your body, to take heed in the step you propose taking. Of all the business that has come before this Synod, there is nothing in importance equal to this. The question of the revision of the Liturgy, the reports of the Committees on Education, the Professorate, all sink into nothing when compared to the importance of the question which it is now proposed to be put to vote at once without consideration. And, Sir, I ask the patience of this Synod while I express my sentiments upon the matter. I shall oppose the adoption of that resolution if I stand alone on this floor. But I shall not stand alone. I know that the sentiments to which I am about to give utterance will find a response in many a bosom in this Synod, and that many a man will stand upon the floor with me in this matter. Sir, we should well consider what we are about to do, and I hope that I shall be able to give good reasons for the vote which I shall cast. In the first place, Sir, I am opposed to the adoption of this resolution on the ground of good policy and sound wisdom. As a Church, we are separate from the question of slavery, which now involves the North and the South. We know full well what difficulty other Churches have been subjected to by this very question. Let us ever remain separate from it and its consequences. Again, Sir, I am opposed to the adoption of this resolution on the ground of expediency. How has it been with the Methodist Church? It was agitated in that body, from year to year, until division came. The question of slavery is the great question of the Christian Church; and when the line is to be drawn, I shall not be slow to show which side I am on. Sir, I am on the side of Liberty—Freedom. Here I stand and here will I stand, as a Man and a Christian Minister (sensation). You know that not only the Methodists were agitated by this question, year after year, until they could only obtain peace by an unhappy division, but you know, too, how it has been with our brethren of the Presbyterian Church, with reference to this matter. For more than twenty years, that body has been agitated by petitions on this subject, and on which the General Assembly has been pressed, and will ever be pressed until a verdict is obtained on the subject. Sir, I have been credibly informed, since I have been a member of this Synod, that a resolution had been already prepared by a man who went to the last General Assembly, which, had any specific action reflecting on the South been proposed, he intended to offer. That resolution was a proposition to divide that body; and, Sir, it was drawn up by one of the great champions of that Church, who drew it up with the intention that it should be carried, did he offer it. How is it with the New School body? We are not ignorant of history on this subject. We know that, at every meeting of the General Assembly, the petitions that have come up have been referred to a committee, and that they have smuggled and crushed them down. At their last meeting, it was proposed to send out circulars upon the subject to the different Churches. But this will never satisfy. These remonstrances will come up, and they will ever come up until the matter is decided, and the New School Church has shown herself to be on the side of Freedom (sensation). Unless this be the result, the Presbyterians will walk out of the General Assembly. Some have done so already, and they will continue to do so, one by one, if there is no other way of severing their ecclesiastical connection with slavery.

But, Sir, I am opposed to the adoption of the resolution upon higher grounds than mere expediency. I have conscientious scruples against the formation of such a relation. I am a Northern man. I have been reared under the principles of Liberty and Freedom. But, Sir, I must say for myself that I am not here prepared to discuss the question of the sinfulness of slavery *per se*, or whether it or the great principles of Abolition be right, or whether it be proper to receive those who hold slaves into the Christian Church. I am in conscience opposed to the system of slavery, and I can say, on this floor, as once a distinguished member of this body said of it, on another occasion, "That however I may feel toward individuals, I hate it, I abhor it." I can say that my inmost soul shrinks from the idea of extending the fellowship of our Church to slaveholding churches as I shrink from the touch of the torpedo. Sir, I fear the Greeks offering their gifts. I believe, Sir, that instead of gaining anything by receiving this body, we should lose. A bone of contention will be thrown in among us. You will find good, conscientious men who will not rest with this fellowship; and if you pass a vote, I pledge you that at least one remonstrance will come to this body from the Classis which I represent, if from no other. As a Christian, I am opposed in principle to this resolution, and I utter my firm protest against its passage. But there is another consideration which weighs with me. We all know the peculiar relations which we sustain to the German Reformed Church. Not long since, we sustained an endearing and, as I fondly hoped, a cherished relation to that Church. Two years ago, this correspondence was broken off, much to my regret, my sorrow and my grief. I always considered it an unwise position for this Church to take, because I considered that we lost in that act more than we gained. I would, this very day, rather undertake to bear the Professors of Mercersberg and all their theology on my back and carry it off, with all the disadvantages, than I would this single Classis from the South. We could do the one and not suffer one-half, one-quarter as much as by the other. If we wish to extend our influences—if we wish to do good—if we wish to extend our churches, the whole North is open to us. The valleys and hills of the far West invite us. We have had men on the floor asking for more than we can do. Talk not of missionary ground in the South. It *is* missionary ground. I feel for those ministers there. But when it comes to the matter of an act of this body, I must protest against the reception of that Classis into this body. Whatever views other brethren may have, these are mine, and I do protest and especially against hasty action. I was about to offer a different resolution to lay the whole subject on the table, that no action be taken upon it.

Rev. GEORGE W. BETHUNE, D.D., of Brooklyn—I think we should feel very kindly toward these brethren who have come to us. They are Christian men, who consider themselves to be suffering for the sake of the truth—who sympathize with us in doctrine, and who have paid us the high respect of asking to be united with our interests. God forbid, therefore, that one word should fall from my lips, or from this Synod, which should in any way wound the feelings or show disrespect to these estimable brethren. At the same time, there are several reasons why with the least speaker I should hesitate to vote for this resolution, though I should certainly be unwilling to go with him in all he says, as there are many things which he lays down I cannot agree with.

If this were a matter which had presented itself to us in a different form, I should be violently opposed to taking any action upon it. If the proposition was to exclude a slaveholder from the communion, I would oppose such an uncharitable and unchristian act. I would rather die than own a slave, unless it were that, in accepting the ownership, I did it for his own good; but I would rather die than allow a Christian brother to be unjustly cast out of the house of God, when our great Master paid the highest compliment he ever paid to a human being in saying to one who was a slaveholder and a soldier, "I have not found so great faith, no not in Israel." But we are not called upon to do this. In the Providence of God, we have been happily freed from this difficulty, and I think that we should remember what the wise man says with a great deal of point: "He that passeth by and meddleth with a strife belonging not to him is like one who taketh a dog by the ears"; there would be a precious deal of howling. And so I feel in this case. Here we have not the strife among us. I know there has been an attempt to introduce it among us. I have seen with regret movements made in some parts of the Church to indorse the action of a body with whom we hold relations upon this subject. If there be an attempt to press this matter in this body, I, for one, am ready to swing clear of the American Board of Commissioners of Foreign Missions rather than one word should be uttered upon slavery. I do not agree with the action of that Board, but, at the same time, I am willing to let other people have consciences on that subject, but the thing is to keep it out of the house here. I believe there is no man among us, unless he happens to be carried away by the spirit of fanaticism that makes him forget the interest of the Church, who is willing to enter into a discussion of the subject on this floor, and I, therefore, hold my tongue and do not say what I am prepared to say in other places, lest I do injustice to the feelings of some brethren, and thus create discussions. * * * * I should be willing to do anything in my power for the Classis of North Carolina. I feel no opposition toward them, but I seriously believe that the introduction of that Classis into our body would introduce discussion that would be interminable. It would bring into activity a more bitter spirit—whether it comes from above or beneath, which calls forth more bitter words and declares more desperate measures—than any other spirit that is existing among a Christian people. I do not want to touch it. I would not hold with a class of men who condemn every man at the South; but, at the same time, I would not say that any one who has a conscience upon the subject different from mine should be forced to take an action which, if I were in his place, I would not be willing to be forced into. Thou shouldst love thy neighbour—how? As thyself. The Scripture does not say *better* than ourselves, but *as* ourselves. It cannot be otherwise than that this question will bring us trouble. While I would wish to give those brethren every assurance of affection, I would ask that they do not press us to decide this question of their admission into the General Synod. I would say, "Come as near to us as possible," without saying to them, "Come in." If they want funds for their Seminary, for their Church—if they want anything which we can do for them—let us do it. I think we should do more for that result; it *is* missionary ground, and we should help them in their efforts. My idea, illustrated in other words, is this: Because our neighbour is a good man (for which we love him), if he has a small taint of the small-pox, I do not think he should be allowed to innoculate with it our whole Church. But, Sir, I look to the conversion of the soul as paramount to all else. It makes but little difference whether a man lives and dies a slave when he goes to Heaven, and but little difference if he is lost in hell.

Rev. SAMUEL B. HOW, D.D., of the Classis of New Brunswick—Slavery is a consequence of the fall. It is one of the penal effects with which God, in his wrath, visits the sins of men. If we were all holy and pure, there would be no such thing as slavery. When an evil exists, there are two methods proposed to get rid of it. They involve different principles of action. One system assumes that man is free from any depravity of nature—that all is pure and right—that there has been no fall. It charges the evils that exist—human wickedness in all its forms—to external circumstances. This was the system in which the French Revolution was conducted—Liberty, Equality, Fraternity. But I will not enlarge upon this subject. The other system is the Gospel of the Lord Jesus Christ, that does not meddle with the civil institutions of mankind. "My kingdom is not of this world." Paul and the Apostles went to preach as messengers of Christ and to enforce mutual love and the relative duties which we owe to one another. How does the Gospel of Christ effect reform? When preaching the Word of God, the spirit of God accompanies the word. I have been in the Southern States, and I have watched and observed the effect of the Gospel on the slavery system, and I do not know that I can illustrate the point better than by an anecdote. An Elder in the Presbyterian Church of Savannah, in which I preached—an extensive slaveholder—said that, when he was first brought to a serious conviction, the subject of holding slaves deeply distressed his mind, and he was greatly troubled. He sought direction from God in his prayers, and he sought advice from every quarter. He said that the convictions of his conscience and his judgment were that the greatest possible evil would be to emancipate his slaves, and that his duty was to retain their possession—to treat them in the best possible manner—to instruct them—

THE DOOM OF THE COTTON-HAND.

From The Buffalo Democracy.

Up in Twenty-fourth street, New York City, is now surely spinning out the solution of Cotton-planting slavery. Iron and steel machinery, and chemical solvents, are making of flax fibre a more than rival for the Mississippi fibre which underlies the Southern system of labour, and on which rests the politics of half this Union, and in whose behalf the extreme resort to disruption of the Federal tie and civil war is constantly menaced. The rivalry between flax and cotton is established. Can there be any doubt about the final issue of this competition? Must not the Cotton-Hand lose his value—and, of consequence, will not the Planter clamorously insist upon the Constitutional duty of the Union to buy his slaves at high prices and deport them to Africa?

Five years ago, in Buffalo, a gentleman engaged in spinning cotton was led by a perusal of an article in Rees's Encyclopedia to experiment upon flax fibre with bleaching salts. These he deemed to be nearly identical with a solution mentioned by Rees as employed by linen-makers in Sweden to whiten the fibre before it was carded and spun—the ashes of kelp thrown into sea water. The result was satisfactory. We have seen on a reel the flax cotton produced by him.

We now have before us three samples from the New York establishment. No. 1 is pearly white, coarse though soft, and very glossy. It has only been passed through the picker. In this state it is to be put into market. No. 2 is to show the length of the fiber. This is 2 1-2 inches long. No. 3 is the same article carded. This operation is not intended to be performed at the establishment. That will be left for the manufacturers to do. This last sample is white, soft, fine and strong, and perfectly clean. In this condition it can be spun, either alone or mixed with wool or with cotton. The sample would seem to leave no doubt of the practicability of the Flax Cotton Manufacture. Yet the process is a new one, and the works at which these samples were made were put up only to systematize the invention and organize and perfect the business.

The process of the manufacture as it has been described to us is this: Rough flax is cut into required lengths (say of the desired lengths of the cotton fibre), by a machine similar to a common straw cutter. Two or three tuns of this "chopped stuff" are put into a steam reservoir and steamed some three hours, till the fibre is cleaned of gummy matter and separated in part from the wood. The mass is then dried. A beating process afterward separates the fibrous from the liqueous portion of the flax. The fibrous part is next steeped for a length of time in a solution of bleaching salts, for the purpose of bleaching it. The salts are then worked thoroughly out, and the flax cotton is ready for bailing and a market.

The process is a cheap one. We are informed that the beautiful No. 3 article before us costs but 2 cents per pound. This appears to us almost incredible; but when we take into consideration that flax is raised as a crop for the seed alone, and that, consequently, the straw or stalk can be afforded at a merely nominal price, we are led to think that flax cotton can be manufactured at a price vastly below the cost of "making" cotton in the slave States. There, we think, it is conceded that it cannot be raised for less than 6 cents the pound.

IMPORTANT FUGITIVE SLAVE CASE.

THE San Jose *Telegraph* gives the following report of an attempt at San Jose to force back into slavery a negro brought into California by his master. Considerable importance is attached to the decision, because a large number of coloured men were brought into the State under circumstances similar to those of the defendant:

"Two weeks ago, we alluded to the case of George Mitchell, a coloured boy, who was arrested and brought before Justice Allen, charged with owing service and labour to one Jesse Cooper, of Tennessee.

"Mitchell was brought into California in 1849, before the adoption of the State Constitution, by one Cooney, and has remained here ever since. The attempt to carry him away was made under the unconstitutional acts of our Legislature, and the bogus decisions of our pro-slavery Supreme Court.

"Before Justice Allen, on the 17th April, the counsel for the negro made application for a continuance for ten days, to enable them to procure testimony. The further hearing was accordingly postponed until the 16th inst., at which time the parties appeared, and a motion was made to dismiss the case. Pending the discussion of this motion, the case was moved from Justice Allen by *habeas corpus*, and Mitchell was brought up before the Hon. C. P. Hester, Judge of the District Court. In the argument before Judge Hester, the negro's counsel made the following points:

"1. No State had the right to legislate upon the subject of fugitive slaves, and cited the case of Pennsylvania against Prigg, 16 Peters's United States Reports; 11 Illinois Reports, Thornton's case; 12 Wendell, Jack against Martin—all holding that State legislation on the subject was void.

"2. They insisted that the Fugitive Slave law of California expired on the 14th of April; and that the inchoate proceedings commenced under it before that time could not be finished on the 16th April. That the proceedings were *coram non judice*, and the detention illegal and void. Numerous authorities were cited on the point; one from Illinois Reports, and another from 8 Blackford's Indiana Reports, were especially relied upon.

"The learned Judge coincided with this view of the case, and declared the proceedings, subsequently to the statute, absolutely void, and that, consequently, Mitchell was illegally detained. He was accordingly discharged.

"The law auditory received the announcement with evident satisfaction.

"The case was ably argued and presented by Alfred Cowles, Mr. Clement and Mr. Foster for the negro, and by Mr. Hall and Mr. Stafford for the claimant."

These proceedings occurred on the 17th. On the 21st, another attempt was made to reduce George to slavery at San Francisco. In the report of the proceedings before the United States District Court, Judge Hoffman presiding, we find the following:

"An affidavit was made in this Court for the reclamation, under the act of Congress, of an alleged fugitive slave of the name of George, belonging to Jesse C. Cooper, of Tennessee. The fugitive is claimed under the United States law, Judge Hester, of San Jose, having decided that the proceedings to reclaim him, under the State statute, which had expired, were void. The fugitive was brought here when California was a Territory; and the question of law apparently is, whether the act of Congress applies to such cases. No process has been issued as yet, but a warrant of arrest will be probably taken out to-day."

MARYLAND REVISITED.

SLAVERY AND KNOW-NOTHINGISM.

THE following is from a prominent Western politician, who has recently been revisiting his native State. Freedom is not without its advocates, even in the South:

Correspondence of the New York Tribune.

WASHINGTON, D. C., Friday, June 22.

I was born in Prince George's, one of the best counties in the State, containing a large number of slaves. But slave labour is not productive here. The slaveholders will converse about the great question of the day; I have in no instance refrained from a gentlemanly expression of Free Soil sentiments. I assure you no slaveholder has even so much as intimated to me that I was too hard. They generally conceded the point that slavery was not valuable in Maryland. I told them that I was for holding the South responsible for the consequences attending the repeal of the Missouri Compromise. At this they would colour and warm up, but would stoutly deny that they were responsible for it, regretting, in every instance, the opening of the old wounds, by which means the country had been thrown into such a great commotion. I informed them that I looked to WILLIAM H. SEWARD as the man, above all others, to *unite* the North and South! That his speech in the United States Senate, wherein he proposed to pay for the slaves liberated by any slave State, was the olive-branch which, if rejected by the South, would place them in a minority party; and so far as the District of Columbia was concerned, Congress, at no distant day, would certainly abolish slavery there. This they could not believe. Some argued that Congress had no power to do so; others asserted that the North had always backed out, and would do so again. I assured them that they were mistaken this time; that the North, almost to a man, was Free Soil and loved the Union, and thought they were strong enough to preserve it, and to put a final stop to the further extension of slavery; that, in my opinion, the entire Free States, except perhaps California (and the Golden State can be carried if the right sort of a ticket is constructed, pledged to Freedom and Western interest), would go for a Fusion candidate for the Presidency; and whether they elected him by the people or not, if the election went to the House, the Free Soil, Anti-Pierce, Anti-Atchison and Anti-Fillibuster members alone, were already in a majority of some twenty, and would certainly carry the day in spite of all Southern and doughface opposition. They were forced to admit that the figured results of the members elect to the next Congress had rather an ugly look, and that the recent Senatorial elections in the Northern States really meant something. Thus conversation would turn, and the Southern slaveholder I have found to be quite a reasonable man, frequently consenting to sell his slaves and go in for Freedom, if the General Government would pay an equivalent. They no longer make any pretences as to the divinity of the Institution, at least in this section of the South, although I am told that the divine attributes of the peculiar institution have hosts of believers on the cotton and sugar plantations further South. I find it a general belief here that Maryland and the District of Columbia will yet abolish slavery.

This is the best side of the question. But go with me among the *renegade* Northern mechanics, labourers and professional men who have emigrated hither, and who should be possessed of better principles, and I will show you a vile race of men, of whom the slave-owner is ashamed! They, together with the lower orders of the native-born, who are living here in the most degraded position imaginable, who own no negroes, are the men who talk of fighting the North! This is the class who form a wall of drift-wood ready to be fired at any moment by unworthy demagogues. They are but slaves themselves and believe that such subservience is necessary to obtain the employ and patronage of what they esteem the better classes; for here, as in Europe, there are classes of blood, which supercedes riches. If slavery is ever abolished in Maryland and in this District, it must be done by the coöperation of the slave-owners and conscientious philanthropists.

Public sentiment at the South has undergone a great change since my last visit. Slavery is the topic of discussion everywhere. It is evident the question is about to come to a focus. The united sentiment of the people, press and politicians of the Northern States in reference to the Kansas proceedings and the repeal of the Missouri Compromise cheer on the liberal men of the South, who have been obliged heretofore to suppress their real feelings at the revolting outrages attending the institution of slavery and its aggressive political policy. The anti-slavery sentiment of the South was never more formidable than at the present moment. In 1856, I am confident that the Anti-Nebraska party will have Electoral tickets in the field in nearly every Southern State. A much larger Free Soil vote will be thrown on that occasion than ever in the South before. The liberal men of the South are awakening to their true interest, and are determined to do what they can to crush the monster which is destroying the industry, agriculture and peace of their native land. In this emergency, the people of the North have only to remain firm and the cause of Freedom is victorious.

I feel proud of the Northern Know-Nothings who seceded from the National Council. They have shown that there is a North, and that the fire of their Revolutionary ancestors burns bright in the bosom of Free Men. I am delighted with the great fizzle at Philadelphia. The boys, that is "Sam's" Guards, are numerous about here. They swear "that they have a platform of but *one face*, and that it faces the South."

Mr. Pike, of Arkansas, declared, at the Know-Nothing Ratification Meeting, last night, that there was no mistaking the sentiments of the Know-Nothing party on the subject of slavery—that it was the first and only platform exclusively Southern that had ever been adopted by a National Convention in the Union. It had no face for the North. He could go home and buckle on his armour and fight for such a platform. "But," said he, "if the Democratic party will, at their National Convention, get up as good a one, then I would just as soon have a Democratic President as a Know-Nothing." This I thought rather let the cat out of the bag.

"When the Devil was sick, the Devil a monk would be;
When the Devil got well, the devil a monk was he."

My candid opinion is that Know-Nothingism and piracy, negro-dealing and negro-driving, are one and the same thing south of the Potomac.

REV. JUDICIOUS TRIMMER, D.D.

MR. TRIMMER began to study the signs of the times. He became convinced that reformatory movements could not be put to rest. The people were intent upon some great changes. He must look out for his interest, and, like Uzza, who was a martyr to his extreme caution, he conceived it to be his mission to steady the ark. Radicalism he hated; but in order to head radicalism, he must turn moderate reformer. Abolitionists could not be held back from doing something, unless it was by men who had some reputation as reformers. By gaining such a reputation, Mr. Trimmer could be useful to himself in various ways. The conservatives would pay him for holding back the radicals, and the radicals would pay him for dragging along the heavy conservatives. He could get up a reputation as a reformer cheap. He could pray for the slave, and that would catch the moral-suasion Abolitionists. He could denounce Infidel reformers, and that would keep peace with the conservative theologians. He could talk about slavery as a sin, but denounce those who secluded themselves from the churches which upheld the sin. After each sermon or essay in favour of gradual emancipation, he could assert his determination to live and die in his church, whether it went for emancipation or not. Thus he would be able to get support and praise from both sides.

By preaching a little anti-slavery himself, he could keep itinerant brethren out of his pulpit. The Elders could say, "our minister preaches on the subject, and we have no need of lecturers." He could thus hold the people under his hand, and could keep all things steady.

He pursued the same course on the subject of Christian union.

He hated sectarianism, he said, but he was equally afraid of come-out-ism. When a man came into the place to preach Christian union, he proposed to exchange with his Baptist brother, and thus show how friendly they were, so as to take the wind out of the sails of this union movement.

Mr. Trimmer adopted this absorption system generally. That is, when any reform began to grow popular, he would engage in it just enough to keep peace in the church, and quiet the community, under the impression that the minister was a reformer, and yet be careful not to render any *real* aid to radicalism. Words of reform were cheap. He could use them, too, with a good conscience; and as these reformatory words pleased the people, he became an adept in their use. At the same time, he kept at peace with his denomination. If any grew restless under the idea that the denomination was not advancing fast enough, Mr. Trimmer was just the man to be put forward to restore quiet. Was he not a reformer? and did he not remain in the church? Did he not talk against slavery and sectarianism, and yet keep in the organization? Such a holy man must be right.

Thus, you see, he formed a kind of break-water on both sides, and catched any stray donation or rise in salary which floated up from either side. Of course, Mr. Trimmer rose up to the top of the fence in such a course, at least. He went for restricting and limiting evils—but was not so fanatical as to think of abolishing them. Wherever there was a church which was likely to lose some of their members by secession, Mr. Trimmer was just the man for that place. He could be reformer enough in words to keep the radicals quiet, and he never did any deed to disturb the others. On several occasions, he attended protracted meetings with such churches, and healed old breaches by his judicious course. True, his meetings, with all his reform talk, left the church dead on such subjects, practically; but Mr. Trimmer became all the more popular. Some of the radicals complained of him as worse than a dozen opposers, for they said that his reputation as a reformer gave him double power to stab the cause.

But, on the whole, Mr. Trimmer's course was wise in a worldly sense. Many young ministers took him as a model. The seminaries taught his system of clerical tactics, under the head of Pastoral theology, and Dr. Fogy often referred young students to his success, as an illustration of the true system. He won praise from all parties, and his wealth increased, thus showing how to obey that passage which says, "make unto yourselves friends of the mammon of unrighteousness." CLIVE.
—*Reformer.*

GERRIT SMITH.

GERRIT SMITH is a rich philanthropist, and we are not surprised that he gives so generously of his abundance, for giving gratifies his natural benevolence; but he may have another motive for giving, not seen by the masses. He may not wish to have his heirs tormented with importunities as he has been. We have never heard him utter a syllable of complaint; but we are sure he is constantly besieged by beggars, and assailed by those who solicit his patronage. Every reform editor expects him to take his paper, and is not a little surprised if he does not volunteer to contribute a hundred or two dollars to help him along. Every philanthropic society expects, almost demands, pecuniary assistance from such a man. Multitudes of adventurers ply him with letters—one desires to borrow a good round sum—another asks for a farm—and still another wishes to have a note endorsed. Lecturers, essayists and others solicit recommendations from him. He is expected to speak at public meetings, pay his own expenses, and contribute to the funds of the societies, besides.

A rich philanthropist is a sort of human Sebastopol, stormed at by those who have not the wealth he has. He is expected to have brains equal to his estate, and never to err. The least deviation from the straight and narrow road marked out for him is visited by the severest censure. If there is a heaven on earth, it is, indeed, hard for such a rich man to enter into such a kingdom. Let the reader follow the noted gentleman of whom we write, through the working hours of a single day, and then say whether or not he would be willing to exchange situations with him. Rises at five o'clock, bathes, eats a plain breakfast, drinking nothing but water—goes to the office and looks over a package of letters, from every point of the compass, each letter demanding a reply by return mail. A literary Liliputian asks for an autograph—an unfledged bard sends a copy of verses, and hints that a complimentary note for the press would be acceptable—an Abolitionist, in distress, calls for immediate relief—a temperance man suggests that the benevolent ought to help him, because he has made such great sacrifices—an author requests the patronage of a man so famous for his liberality—a black man wonders why a farm was not given to him at the time the three thousand were given away—half a dozen applications are made for orations on the fourth of July—several well-known public men desire his opinion on the "Know-Nothing" question—articles for the press are solicited—something for an album is solicited—the outlines of an autobiography are needed for a sketch-book—next comes a bundle of newspapers, many of them are marked—here is an elaborate review of Mr. Smith's course in Congress—there is a reply to that review. While looking over the papers, a knock is heard at the door—a lecturer on elocution, or astronomy, or temperance, or anti-slavery, comes in, and a request is made to get him up a meeting forthwith—before a notice can be written out, half a dozen men march in to make a purchase of land—here comes a woe-begone looking fellow, with a petition—there comes another, accompanied by a friend. It is now dinner time, and all expect to be invited to dine, although the good house-wife has only made preparations for the usual number which graces the family board. The guests are evidently disappointed; they expected richer fare, and are surprised that a man so well to do in the world should live so plainly. The afternoon work begins soon after dinner. Disbursements are made here and there—deeds are filled out, notes are answered in undecipherable hieroglyphics—and with a page of Shakspeare, and a chapter in the Bible, the toil of the day is ended.

There are traits in the character of Mr. Smith which deserve universal commendation, and ought to be copied by such men as Astor, Law, Vanderbilt, Grinnell, and other millionaires. He is unostentatious, lives in a plain house, which is plainly furnished, and his table is spread with "farmer's fare." He dresses neatly, and never makes a display of jewelry—avoids all parade and pomp, and never refuses to identify himself with the progressive men of the age. No man is so black that he is ashamed to call him brother, and sit by his side at the table—no man is so poor that he is unwilling to give him a friendly greeting, and render him assistance.—*Ilion Independent.*

National Anti-Slavery Standard.

WITHOUT CONCEALMENT—WITHOUT COMPROMISE.

NEW YORK, SATURDAY, JULY 7, 1855.

PERSONAL LIBERTY ACT OF MASSACHUSETTS.

IT is pleasant to observe signs that our State Governments intend to resume some of the grave duties and responsibilities which they have long wantonly evaded. The duties and rights of the State are mutually dependent. Government can claim the obedience of its subjects only by vindicating its ability to be a real government, and not, as Carlyle would say, a mere official bureau and red tape formality dispensing salaries and titles. The primary function of government is the protection of the people. The people, in this sense, are not the majority, nor the strong and wealthy classes, who can protect themselves without the aid of government, but the poor, the weak in strength and weak in intellect. A State is to be judged by the welfare of its meanest citizen. That only is an excellent and perfect Commonwealth where the alien, the servant, the minor, the ignorant, the idiot, the pauper are not oppressed or degraded. The State, like the Church, must forget its ninety-and-nine sheep, safe in the fold, and go into the mountains to seek for the *one* that is gone astray. It is not for the State to say that they are but few, or are but little ones, who are suffering from the injustice of others. The abused classes in civilized societies always are numerically small, and feeble below the proportion of their numbers. If the class of sufferers be reduced to one, all the inviolability of human law, all the majesty of God's equal beneficence is embodied in that one; and it were better for a Commonwealth that a millstone were hanged about its neck and it cast into the sea than that one of these little ones should perish. The government which finds itself suddenly unable to fulfil these its highest duties towards a human being who has delusively trusted himself to its protection is an imposture; and the government that wilfully and pusillanimously allows itself to be over-mastered and frustrated in its efforts to secure that protection has virtually abdicated its functions. The political organization which exists for any less object than to secure the just rights of all the members of it, like the State of Virginia or South Carolina, which exist solely to insure the masters a permanent property in their slaves, is not a government; it is a conspiracy; it is an organic anarchy; it is a mob *en permanence*. As, by the theory of the author of "Vestiges of Creation," we are supposed to see in the heavens the forming process of some nascent systems of worlds, so on the earth, in the far West, we may now see a sort of nebular Virginia, a Carolina in its incipient, though perfectly normal, state of formation, in the mobs and ruffianism of Kansas.

The coloured citizens of the Northern States, and the fugitives from Southern slavery in particular, have long furnished a crying reproach upon our government. Embosomed among our laws, they have long been exposed to outrages and cruelties against which the treacherous State never thought it worth the while to provide the least safeguard. Men have been hunted round the corners of our State-houses, across the porches of our churches, and driven to bay in the halls of our Courts of Justice, like stray sheep, and Northern Legislatures have looked on in pitiable imbecility. Whole families have actually been obliged to remove from the soil of Massachusetts, because that proud old Commonwealth, the nursery of American Liberty, the mother of patriots, could not afford them the protection which a band of Bedouin Arabs or a horde of Calmuc Tartars would consider an imputation upon their hospitality not to furnish. For Thomas Sims and Anthony Burns, for the two Crafts, there had been no Declaration of Independence, no Constitution of Massachusetts; this was not the nineteenth century, and Christ had not come. Boston Bay was the Bay of Benin. The foot of State street was Gallinas, and Cape Cod the Desert of Sahara. Troy waned after Ulysses stole her palladium from the Temple of Minerva. Edward the First carried off to London the old stone chair upon which the Scottish kings had been crowned from time immemorial, and the Scottish sovereignty went the same way, a few years later. Augerhole Byrnes and the Curtises sent off the palladiums of Massachusetts Liberty, under guard of the police, in the same vessel that took Thomas Sims to Georgia, and Judge Loring undertook to ship the stone chair of Massachusetts law to Virginia, with Anthony Burns, but the tackle caught his own neck and dragged him to the bottom of the sea, whence Governor Gardner has just fished him up, and hung him up to dry during the rest of his administration.

It indicates a low state of morality among a people when the laws punishing crimes are habitually and generally disregarded, as are the laws against intemperance and unchastity in our large cities. But it indicates a low degree of *civilization* in a community where wrongs apparent to the rudest instincts of human feeling are not even defined to be crimes—where civil functionaries, judges and jurists do not hesitate to perpetrate them. A sportsman may not shoot a deer or a bird upon one of the Berkshire mountains, or set a net to catch fish in the waters of the Merrimack, but he will find himself infringing upon some game or fish law that he had never heard of, so careful are we of the rights of deer and fish; but he may turn out every day of the year and hunt men, and find learned lawyers, Judges of Probate and Doctors of Divinity to join in the hunt, and never a statute to interfere with the sport.

The danger to this class of the people has not been wholly problematical. It is not only that coloured men and women bear, in all the South, a marketable value of about one thousand dollars a head—that some four millions of the same class are actually held there as property: hundreds have been kidnapped in the free States and sold into perpetual slavery. Men have been taken from Massachusetts for the avowed purpose of making them slaves.

It is not at all surprising that one State of this Union has at length aroused herself to a sense of her responsibilities—that she has come to perceive how completely she had forfeited the allegiance of her citizens, by failing to guard the meanest citizens in their rights—that she has become apprehensive that scenes of legal outrage, and mobs organized and officered by the functionaries of Government, are not wholesome spectacles for civilized and law-respecting people.

The *Personal Liberty* law is the first fruits of Northern sanity on the question of slavery. The Free States begin to perceive that they have some home duties to perform—that something is due to the people whose taxes support them and whose arms defend them, and that the political league they have struck with Southern men-stealers shall not engross their whole organic action.

Every wise and beneficent law enhances the security of human life. Men walk abroad as under the shelter of a great roof, and lie down to sleep at night as Robinson Crusoe did after he had barricaded his cane with palisades interwoven with cables and faced by a hedge, feeling that a new defence had been thrown around property and life. Old Massachusetts—God bless her!—gains new respect and honour, and shines again with all the venerable splendour of her Revolutionary glory. Her citizens feel that they have a veritable government worth paying taxes for—a government for which they would not hesitate to shed their blood, and not a paltering, craven accomplice in foreign kidnapping, marching in review her venerable array of Governors, Mayors, Senators and Judiciary before every Southern blackguard that comes into her borders to hunt for slaves.

That this law will excite the ire of slave-drivers is to be expected; that doughfaced lawyers, and judges, and politicians, who believe the Union and the Government exist for the soul purpose of giving aid and comfort to the slave trade, will roll up their eyes and denounce it as unconstitutional, is all a matter of course. By the simple system of legal hermeneutics, which these men seem to believe in, the Constitution favours two trades, and only two, the trade in negroes and the trade in rum. Any law that restricts the free exercise of either of these trades is unconstitutional, because they are of the essence of the Constitution, all other matters contained therein being mere verbiage. But the law is enacted, enacted deliberately, decisively, by a Legislature, the fresh exponent of the feelings and sentiments of the people, and not very likely to be soon repealed. Meantime, the humane feelings and good instincts of the people will have some sanction and safeguard in law for acts of common charity, which lately subjected them to the annoyance of a prosecution, and the rowdyism that could once shelter itself under the prescripts of Courts and the orders of marshals will have to play its mad pranks with the fear of the State prison before it.

A STRIKING CONTRAST.

ON Tuesday evening, the 8th of May last, the Metropolitan Theatre was filled by a highly intelligent audience, attracted by the opportunity of listening to an Anti-Slavery Lecture by the Hon. HENRY WILSON. On the morning of the following day, in the face of one of the sourest storms of that rainy month—a storm so severe that an umbrella afforded almost no protection to the pedestrian—a still larger assembly convened in the same place and sat for four hours (not a few with wet feet and garments) to witness the exercises of the American Anti-Slavery Society's Anniversary. Again, in the evening of that day, though the storm had not in the least abated, that spacious building (seating not less than 4,000 people) was crowded from "pit to dome" by an audience that eagerly paid twenty-five cents each for the privilege of listening to an Anti-Slavery Lecture by the Hon. CHARLES SUMNER; and so deep was the interest awakened by that Lecture, that, in obedience to the public demand, it was twice repeated—once in Mr. Beecher's Church, in Brooklyn, and once in Niblo's Garden—on both occasions to crowded and enthusiastic assemblies.

Now look at another picture. On Saturday evening last the "Young Men's Democratic Union Club" of this city—an association large in numbers and representing heretofore no small portion of the wealth and social influence of this great city—celebrated its Anniversary at the Metropolitan Theatre. The leaders, backed by all the power of the present National Administration, made every arrangement for an imposing demonstration. A programme of music and addresses was announced, and the audience (to obviate the inconvenience of a promiscuous rush) was admitted by tickets—*free*, of course, to all applicants. It was announced that the doors would be opened at 7 and the exercises commence at 8 o'clock. Invited guests, gentlemen of the press and members of the Club, it was said in the programme, would take seats on the stage, while the dress circle and balcony boxes would be reserved for the ladies. The note of preparation was heard for days in advance, while the public ear was wooed by intimations that "Young Democracy" was about to rise in his might, to fill his enemies with dismay and inspire his friends with fresh courage and hope. The weather, it is only fair to say, was rather too hot for a public demonstration, but there was promise of moonlight before 9 o'clock and a prospect of the usual cool breeze from the sea to win pedestrians from their hot retreats. Democracy, we are told, is "the superiority of man over his accidents"; of course, therefore, it would be an unpardonable affront to the patriotic Democrats of the Union Club to intimate that they would weigh the discomforts of a warm night against the interests of this great and glorious Union! The *Tribune*, however, shall tell in what manner they responded to the bugle-call of their leaders:

"At half past seven o'clock, half an hour after the doors were opened, Dodworth's Band took seats in the Orchestra, about seven persons in the Parquette, one lady and a little girl in one of the side boxes, and five or six persons scattered around in the Dress Circle. 'The gentlemen of the Press,' according to the programme, 'soon made their appearance' upon the stage, and, taking the seats provided for them, formed a prominent feature of the scene.

"Eight o'clock came, and, excepting Dodworth's company and the reporters, scarcely fifty persons could be counted in that spacious building, capable of holding some five thousand. At twenty minutes past eight, despairing of a large company being collected, John Cochrane came with heavy tread upon the stage and took his seat in the centre between the two corps of reporters. He was followed by a young man, but no "invited guests appeared! Next came the members of the Young Men's Democratic Union Club, for whom three rows of seats had been placed. They, however, modestly took the row of settees at the back. From the scattered character of the audience, which, at its highest point, numbered 90 in the parquette and 150, including women and children, in all other parts of the building, together with the small groups on different parts of the stage, the idea of a divided rather than a 'Union Club' would suggest itself; and as to the Democracy, where was it? The people were not there! Horatio Seymour was not there! Henry A. Wise was not there!"

Thus it was that the Young Democracy of New York gave (vide the circular sent to the invited speakers) "practical and unmistakable illustration of the union of the North and South upon National Democratic issues, and their determination to make common cause against all disorganizing influences, 'isms' and invasions of the sacred principles of the Constitution and the individual rights of the citizen." Letters were received from Geo. M. Dallas, Daniel E. Sickles, C. J. Ingersoll, Senator Toucey, Gideon J. Pillow and others, surcharged with the usual patriotic devotion to the Union—*for the sake of the spoils.* Mr. Wise's letter enveloped the Satanic purpose of the human-flesh-mongers in such beautiful phrases as these: "Good men must openly band together to conserve the liberties and the inalienable rights [of slave-breeding, whipping, and selling] which neither mobs nor legislation may assail without bringing death and destruction to our whole system [the slave system, of course] of private rights and public policy." "There must be a revival of the love of law [the slave-code], order, reverence for sound morality [according to the standard of the slave plantation], and respect for private and public authority" [the authority of the bowie-knife and the slave-driver's lash]. "Legislation must be so restrained as not to invade inalienable rights" [!!]. "No power must dare to interpose between our conscience and our God" [!!!]. The speakers, John Cochrane, Gen. J. W. Nye and S. W. Cone (the latter, we believe, a son of the Rev. Dr. Cone, and, on the slavery question, a true chip of the old block), saved the Union after the most approved fashion; and at the end the Chairman said, "*I believe our programme is worked through,*" when the meeting dispersed as rapidly as such a crowd *could* well retire through the spacious halls of the Metropolitan!

REVIVALS OF A SPURIOUS PIETY.—Abolitionists of our school are accused of being enemies of Christianity for maintaining that revivals, of the popular sort, in this country are counterfeits and shams, partaking but in the slightest degree, if at all, of the spirit and principles of Christ. On this point, however, we have uttered only our firmly-rooted convictions, and, believing that the slaves can never be emancipated until the mask is torn from the brow of the American Church and her hideous deformity revealed, we shall not be deterred from the performance of our duty by the false cry of "infidelity"—a cry which is every day losing its power to deceive honest minds. Those who attribute our hostility to fashionable revivals to religious heresy may well be reminded that thousands of the most rigid Calvinists—to say nothing of members of other so-called evangelical sects—agree with us in denouncing them as a sham. A writer in the *Free Presbyterian* expresses the views of this class in strong language, thus:

"Some good men, even professedly anti-slavery, seem to suppose that the anti-slavery question may be laid aside in the pulpit—especially in protracted efforts—or if touched upon, very lightly, slightly and cautiously. Some ministers and editors have gone so far as to hush up the subject of oppression or man-stealing in revival efforts—one of the most cruel, despotic, outrageous, Heaven-daring, God-defying sins that ever cursed God's earth. A sin, too, of all others, most antagonistic to Gospel purity and love, and which stands most directly and firmly in the way of salvation's triumph. Is this bringing *all* the tithes into the store-house? Is this method a Gospel method—the method of Christ and his Apostles? Did they fear stirring the muddy waters? Who ever acted more positively and unflinchingly on the aggressive than the primitive saints? Christ was an agitator. Paul was an agitator. Did they ever keep back any part of the price lest, forsooth, they should offend some consummate banker, or a covetous, selfish, devilish Demetrius? This boldness and aggressiveness for God was what made salvation stream, Idolatry crash, and all hell tremble to its foundations. So it was—so it should be—so it must be—ere Satan fall as lightning. 'Lord help, for the godly man ceaseth.'

"Brother, truth itself is aggressive—all reforms are aggressive—and all true Gospel reforms have been aggressive. Men—men of whole souls, full of holy fire, their object is to carry the warfare into the very heart of the enemy, rout the devil in his den, demolish his kingdom at once. And what is it but a man-fearing, time-serving, pro-slavery spirit that keeps the world where it is?

"The revivals, so-called, of the present day are mere skeletons—no backbone to them. Converts born in this conservative atmosphere are still-born. Children, may be, have come to the birth, but—no strength to bring forth—such converts are puny, sickly, rickety, dyspeptic. Converts born into the kingdom under a *full* Gospel—where all the great and glorious reforms are held up glowingly—are worth a host of hunkers or conservatives. One will chase a thousand and two put ten thousand to flight. When God in mercy is pouring out his spirit gloriously, shaking sinners over the pit of hell, what time more suitable, more important to elevate the standard, bring sinners into the Gospel harness, fully equipped for the battle-field? When the love of God is shed abroad abundantly, the converted sinner is a lamb—submissive, child-like, Christ-like. Sign a full Gospel, a *whole* Gospel, an anti-slavery Gospel with all his heart and soul. When his eyes are open, he sees slavery is an unmitigated curse; and when once enlightened and established on these great and glorious truths, he stands firm as a rock."

POPULAR PIETY IN VERMONT.

THE narrative of the state of religion in the Congregational Churches of Vermont, issued by the General Convention of ministers and delegates recently held at Brattleboro', is not adapted to encourage the hopes of those who rely upon the fashionable type of piety for the elevation and improvement of mankind. Revivals, so long the reliance of the clergy as the principal means of augmenting the strength of the Church, have become quite rare, and of a very feeble sort where they occur at all. Except in a few large towns, the churches appear to be gradually losing in numbers and influence. The statistical reports show an actual decrease of 500 a year. The narrative betrays a lamentable unconsciousness of the real cause of this dearth. True, the writer says, "I cannot resolve the *whole matter* into the sovereignty of God in withholding the dews of divine grace year after year" (!!); but except some vague talk about "the spirit of worldliness" that "has crept into the Church and the ministry," and "the lack of earnest and devoted piety" (by which is meant devotion to doctrines and forms), he does not make the slightest allusion to the influences which are operating to produce the state of things over which he mourns. So far as appears, he does not even know what those influences are, and all his anticipations of a better time in the future are only the result of a vague hope that in some mysterious way God will cause the dry bones to live. Of course, not seeing the source of the difficulty, he is equally blind in regard to the remedy; and his brethren generally appear to be in the same condition of moral darkness.

The real truth is, that the religion of the Congregational Churches of Vermont is destitute of spiritual vitality. It is made up of devotion to creeds and forms. It is a shell, the meat all gone—a shadow without the substance. It weeps sentimental tears over the heathen of foreign lands, while it connives at a system which dooms millions to heathenism in our country. It consecrates days and institutions, but desecrates man, the noblest of God's works. While it proscribes and denounces the good who do not square their faith by its peculiar standard, it gives the right hand of fellowship to men-stealers and their apologists. It closes its ear and hardens its heart to the cry of the slave. There is not in the narrative alluded to a word from which it could be even inferred that such an evil as slavery exists in the land, while it declares that in the reports of the local bodies "the subject of temperance is hardly mentioned." *The Vermont Chronicle*, the organ of the denomination, is controlled by the spirit of hunkerism, and has done more than all other agencies combined to foster that spirit in the ministry and the Church. Among all the religious papers in the land, we know not one that has exerted a more insidious and demoralizing influence. Compelled by its position to *profess* opposition to slavery, it was at heart in favour of the Compromises of 1850, and from 1831 to the present hour has done its worst to misrepresent the anti-slavery movement and the men engaged in promoting it. Such a paper is a curse to the community in which it circulates. We do not wonder that churches which sanction it and feed upon its husks exhibit symptoms of decline and death. As friends of a pure Christianity, we rejoice that such is the fact. The American Churches are the bulwarks of slavery, and there never was a time when it was more necessary than it is at this moment to proclaim this truth.

DEATH OF J. B. ESTLIN.

THE news of the death of Dr. Estlin, of Bristol, England, will be received with deep emotion, though not with surprise, by a large circle of friends in this country, who, though he was unknown to most of them personally, have, for many years, felt for him the warm regard of private friendship, and held him in the highest esteem for his unceasing and devoted labours in a common cause. The old school Abolitionists of the United States had not in all Great Britain a more thorough, determined, uncompromising and intelligent friend than he. The purity and benevolence of his character led him early to recognise the beauty and excellence of the anti-slavery cause; a far-seeing intellect revealed to him its importance not only to those in bonds, but to the cause of freedom to all men; and his perfect familiarity with all the relations of the question, in this country—the obstacles it encountered, the faint-hearted friendship it left behind, the open and virulent enmity it had to contend with, and the successes which, step by step, it conquered—his complete knowledge of all these made him a man to be implicitly relied upon in any emergency; and when the emergency arose—as how often has it arisen!—those who knew Mr. Estlin were certain to recognise his hand in the subsequent effort to make the voice of truth heard and recognised, even if the only hope were that the words would only serve as a protest against error, and a contradiction, which might, at some future time, be listened to, of detraction and falsehood.

And yet, with all this determination in the advocacy of an unpopular cause, he was not a man who loved strife, or who sought the excitement of a moral conflict. A surgeon of high reputation, and, so long as he chose to retain it, of large practice; esteemed among his neighbours, whom he delighted to serve, and lead in schemes of charity or self-improvement; of studious and quiet habits; inheriting, we believe, wealth, and certainly a social position where much that is desirable might be lost and nothing gained by the support of any enterprise that did not command the popular applause; there was far more reason to suppose, from the circumstances by which he was surrounded, and the characteristics that distinguished him, that anti-slavery—not the popular British anti-slavery, but the anti-slavery of the American Society—would rather have repelled than attracted him. But he saw beyond his circumstances, and forgot to consider the tastes of the quiet scholar when the great Idea of Human Freedom presented itself to his intellect and heart, and demanded that for its sake, if need be, he should sacrifice everything else that he most cherished. That he has sacrificed much we know. That anti-slavery, in its purity, is still cherished by a small but influential class abroad we are, in a large measure, indebted to him. For this we should, as Abolitionists, ever hold his memory in reverent esteem; while those who knew him more intimately will always cherish an affectionate remembrance of the beauty and simplicity of his private life and character, and can never forget that it was their privilege to possess the gift of his private friendship.

We subjoin the notice taken of the death of Mr. Estlin by the (London) *Morning Advertiser*, and that of *The Empire* by George Thompson. To the sympathy expressed in both these articles for Mr. Estlin's daughter, so long his co-labourer in every good work and word, we venture to add our own.

DEATH OF MR. J. B. ESTLIN, OF BRISTOL.

We have this day to announce—which we do with the deepest regret, a regret which will be shared by a large portion of the readers of the *Morning Advertiser*—the death of Mr. J. B. Estlin, of Park street, Bristol. It has rarely been our good fortune to "enter on our list of friends" the name of a more estimable man. The standard of public and private morality which he laid down for himself was one of the highest, and few have made a greater approximation to the exalted excellence at which he aimed. He was a philanthropist of the loftiest order; but his unostentatious disposition, and his rigid adherence to the Scriptural principle of not letting his left hand know what his right hand did, had the effect of concealing from the world the full extent of the beneficence of his actions. Blessed by Providence with ample means, he largely consecrated his money as well as his personal labours to the promotion of the great interests of justice and humanity. The cause of the poor, down-trodden slave in

ment"; that for Abolitionists to become part and parcel of such a government was to "strike hands with slaveholders *for governmental objects*," and that, however pure might be their motives, they could not fail thereby to impair their moral power. We said that, in our judgment, Mr. Smith, with all his noble traits, formed no exception to the working of this principle; that his influence over the minds and consciences of the people, instead of being increased by his faithful efforts to serve the cause on the floor of Congress, had been diminished. In this we may be wrong, but nothing said by Mr. Pryne on the occasion referred to was at all adapted to shake our convictions; and we know that some of those who listened to the discussion and who up to that time had had not a little sympathy with the views of which he appeared as the champion, were of opinion that he made a very lame argument in their behalf. Mr. Pryne certainly impaired *his* moral influence in that meeting very essentially by his adroit attempt to fasten upon us sentiments which we had not only not uttered, but carefully and specifically disclaimed.

The editor of *The Reformer* is in the main, probably, a very well-meaning man, but he is a theological pugilist and boxer, of the slap-dash, helter-skelter, hit-or-miss sort, more remarkable for volubility than logic. His power in a controversy is derived, apparently, from a chronic inability to understand either his antagonist or himself. His ability to raise a dust and to put all sorts of rambling incoherences, incongruities and misconceptions—the fruit of his own brain—into an incomprehensible "muddle," exceeds that of any other man that we know of who has control of a press. The column or more of commentary which follows the text at the head of this article, wherein he attempts to demolish the arguments of Disunion Abolitionists, shows clearly enough that he understands neither side of the question. He jumps from one false assumption to another in a manner far more creditable to his agility than to his powers of discrimination, and blazes away with tremendous effect upon the men of straw which his own fancy creates. With such an antagonist it is idle to contend, and we should not have alluded to him but for the purpose of explaining the circumstances attending the discussion at Waterloo.

CONVENTION AT THE CAPITAL OF NEW HAMPSHIRE.

SINCE the lamentable Rogers Defection in 1844 (how sad that such an event should be historically coupled with such a name!), very little has been done to keep alive the spirit of old-fashioned Abolitionism in New Hampshire. Still, the cause has never been without its faithful representatives there, and for some time past there have been cheering indications that the period had arrived when the friends of the American Anti-Slavery Society might hope for success in an effort to call together in Convention those who regarded its principles and measures with favour. Encouraged by such indications, and by the late political revolution, which has driven the pro-slavery Democracy from power and sent two anti-slavery men to the United States Senate as the successors of Charles G. Atherton and Moses Norris, the Executive Committee issued a call for a Convention, which was held, according to notice, at Concord, on Thursday and Friday, June 21st and 22d. J. W. PILLSBURY, of Milford, was chosen President. The Vice-Presidents were Benjamin Chase, of Auburn; Nathaniel White, of Concord; David Wood, of Hancock; Samuel Flint, of Lyme; Luther Melendy, of Amherst. P. B. Cogswell, of Concord, was chosen Secretary. The principal speakers were Wm. Lloyd Garrison, Wendell Phillips, Rev. A. T. Foss and Stephen S. and A. K. Foster. The resolutions adopted on the occasion are so admirable in spirit, and so tersely and vigorously expressed, that our readers will find them worthy of special attention. They are, in fact, a brief, well-compacted and unanswerable argument in favour of the Dissolution of the Union.

Whereas, it is among the simplest and plainest propositions that there can exist no union between freedom and slavery, any more than between Christianity and idolatry, and all attempts to reconcile them must prove equally abortive and sinful; and,

Whereas, the slave States are united in sentiment and purpose, not only to maintain slavery where it now exists, but to extend it indefinitely—treating opposition to it as a disqualification for any office, and as an offence deserving chastisement; and,

Whereas, every Northern man, on visiting the South, must wear a padlock on his lips on the subject of slavery, and cannot open his mouth for "the suffering and the dumb," except at the peril of his life; and,

Whereas, the coloured citizens of the North are prohibited from entering the slave States for any purpose whatsoever, and in many cases have been confined in loathsome prisons, and ultimately sold into slavery; and,

Whereas, the conditions exacted of the North by the South, as essential to the continuance of the existing Union, are in the highest degree oppressive, immoral and unchristian—to wit, that there shall be a slave representation in Congress; that no fugitive slave shall be permitted to find shelter or succour in any portion of the free States; that the military and naval power of the whole country shall be employed, whenever necessary, to put down a slave insurrection; that slavery shall be allowed to plant itself in all the Territories of the Union, and wherever the American flag shall be carried; and,

Whereas, the continuance of religious fellowship and cooperation with the North is made by the South to depend upon the recognition of slavery as divinely sanctioned both in the Old and the New Testaments, and all opposition to it as an assault upon Christianity itself, and the clearest evidence of an infidel spirit; and,

Whereas, by its present religious and political alliance with the North, the Slave Power is able to grasp all its mighty resources and influences, and to wield them with irresistible effect in prostrating all the safeguards of constitutional freedom, in making new invasions and fresh conquests of foreign territory for its exclusive possession, in silencing Northern pulpits and bribing the Northern press, in making Christian fidelity and political integrity an impossibility, and in seducing the entire North from its allegiance to virtue, liberty and God; and,

Whereas, without these resources and influences, and left to herself, the South could no longer maintain her slave system, but would at once be stricken with paralysis, and thus compelled, for self-preservation, and by an inevitable necessity, to proclaim liberty to all in bondage on her soil; therefore,

1. Resolved, That the hour has come to proclaim, in season and out of season, the necessity and duty, on the part of the North, to secede from the South, and to form a free and independent republic; to make "NO UNION WITH SLAVEHOLDERS, RELIGIOUSLY OR POLITICALLY," the test of patriotism, of genuine Abolitionism, and of pure Christianity; and to denounce as a wild and guilty experiment the longer continuance of the old national compact, on any pretence whatever.

2. Resolved, That the American Union is, and has been, and, so long as the existing relations between the North and the South are perpetuated, must continue to be, the absolute supremacy of the Slave Power over the republic, moulding it to its own purpose, poisoning its life-blood, and destroying all reverence for the glorious truths embodied in the Declaration of Independence.

Whereas, until within a brief period, of all the non-slaveholding States, New Hampshire has been the most willing vassal and tool of the Slave Power, and, consequently, the most recreant to the cause of freedom universally; therefore,

3. Resolved, That we deem it cause for sincere and hearty congratulation that the spell is at length broken—that a revolution has commenced in the Granite State, which promises to make atonement for the past, and which may yet place her in the van of all the free States in the struggle for the overthrow of the Slave Power, thus fulfilling the Scriptural declaration, that "the last shall be first."

4. Resolved, That in the election of JOHN P. HALE to the Senate of the United States, we recognise a most encouraging change in the popular sentiment in New Hampshire, the triumph of manhood over servility, of straight-forward integrity over cowering demagogueism, of Northern self-respect over Southern insolence, and, as a sign of progress—not as the best and highest position—an event well calculated to make the South disquieted throughout all her boders.

5. Resolved, That to stain Christianity with the blood of the slave—to represent Christ as sanctioning the awful crime of slaveholding, and at peace with a vast and ever-growing system of adultery, incest, oppression and murder—and to recognise slaveholders as suitable members of the Christian Church, whose piety is neither to be impeached nor questioned—is to exhibit the most malignant type of "infidelity," and to make the Christian religion the deadliest enemy of God and man.

Whereas, the Rev. Dr. Lord, President of Dartmouth College, has written and published to the world a pamphlet, wherein he unequivocally affirms that chattel slavery, as existing in the United States, without exception or modification, is upheld by natural and revealed religion, and most wisely and beneficently instituted by God, and therefore is not to be assailed as an enormity; and,

Whereas, in making such a declaration, Dr. Lord has made it manifest that he is an unbeliever in the oneness and natural equality of mankind—in the sacredness of the marriage institution, and of the parental and filial relations of life—in the duty of obeying the commad to undo the heavy burdens, and let the oppressed go free—and, therefore, is in spirit a tory of the worst type, and in moral rectitude without chart or compass; and,

Whereas, Dr. Lord has represented the friends and advocates of the enslaved to be inexcusable agitators, ungovernable fanatics, and daring intermeddlers with the arrangements of Divine Providence—thus extorting fresh groans and outcries from the millions who are chained in the Southern house of bondage, and giving aid and comfort to the traffickers "in slaves and souls of men"; therefore,

6. Resolved, That while such a man is allowed to occupy his present official station, the friends of freedom, humanity and true religion, throughout the entire North, should refuse to send their sons to Dartmouth College; the pulpit in which he is permitted to speak as a Christian minister, and the church which admits him to the communion table, should be held up to public reprobation; and the community which tolerates such a man as the head of its highest literary institution cannot complain if it be suspected to be only a half-way and hypocritical lover of letters, liberty or religion.

The Liberator states that the attendance was large and highly respectable and intelligent—the speeches earnest, instructive and uncompromising—and the spirit exhibited throughout, by those in attendance, all that could have been desired. The closing evening meeting was held in the Representatives' Hall, by a vote of the House (the Legislature being in session), and, addresses were made by Messrs. Garrison and Phillips to a fine audience, both making the Disunion question the special topic of consideration and both eliciting frequent applause.

RADICAL POLITICAL CONVENTION.

A POLITICAL Anti-Slavery Convention, called by Lewis Tappan, Gerrit Smith, William Goodell, Frederick Douglass and other persons holding the opinion that the United States Constitution is free from any taint of slavery and that it is the duty of the Federal Government to strike off the fetters of the slaves in every State in the Union, was held at Syracuse, on Tuesday, Wednesday and Thursday, the 26th, 27th and 28th ult. Dr. James McCune Smith, of New York, was chosen President; C. C. Foote, of Michigan; Charles G. Case and Lewis Tappan, of New York; S. McFarland, of Pa.; and Amos Dresser, of Ohio, Vice-Presidents. L. C. Matlack, of Syracuse, and G. W. Clark, of Rochester, Secretaries. Wm. Goodell, Chairman of the Business Committee; Gerrit Smith, Chairman of Committe on Finance. Letters were received from John Pierpont, Arthur Tappan, and others—among the rest one signed by twenty citizens of Bradford County, Pennsylvania.

The speakers in the Convention were Gerrit Smith, William Goodell, Beriah Green (who differed somewhat, it seems, from the leaders of the movement), Jas. McCune Smith, Frederick Douglass, J. W. Loguen, W. J. Watkins, Lewis Tappan, Lucius C. Matlack, and others; and we notice that our friend Rev. Samuel J. May also took part in the debates. The attendance was quite numerous, and we infer from the brief reports of the press that those who called the Convention regarded it as very encouraging and successful.

Mr. John Brown, father of five sons in Kansas, whither he was about to follow them, made an appeal to the Convention for money to procure *arms*, which he said they needed more than bread.

Mr. North, of Minnesota, moved that Mr. Brown be a committee to collect a subscription for the purposes he had named. This gave rise to a spirited debated involving the non-resistance principle. Mr. Tappan and others combated, and refused to give their assent to the proposition as opposed to their own convictions of right. Charles Stuart, of Canada, and others advocated that recourse to violence was the only course left to the friends of Freedom in Kansas. Mr. Douglass suggested that the matter be not acted upon by the Convention, but that those who wished to contribute to the objects presented be allowed to do so. This course was followed and a large collection made.

Gerrit Smith, from the Finance Committee, reported a plan substantially as follows: That monthly contributions of money be called for from all parts of the country to promote the anti-slavery cause; local agencies to be established to receive the same, a Central Board of nine to be established in New York City; the contributions to be expended for presses and lecturers to advocate the sectionality of slavery and the anti-slavery character of the Federal Constitution; closing with the recommendation that a National Abolition Convention be held at Cleveland, Ohio, in September, to carry out the plan of operations.

Mr. Tappan thought the financial plan proposed better than any he had ever known, and that, if carried out, it would do more for the Anti-Slavery cause than had yet been accomplished. The financial plan was adopted, including a section to appropriate $100 to William Goodell for his labours in preparing documents for this Convention. The plan authorizes the calling of a National Abolition Convention by the Central Abolition Board, at such time and place as they may select.

Gerrit Smith proposed the following named gentlemen to constitute the Central Abolition Board: Arthur Tappan, William Goodell, James McCune Smith, Simon S. Jocelyn, William E. Whiting, Edward V. Clarke, Lewis Tappan, George Whipple and Samuel Wilde, all of whom are residents of New York City and immediate vicinity. The Convention concurred in the motion to constitute these gentlemen such Board. Wm. E. Whiting is to be the Treasurer of this Board.

Gerrit Smith pledged himself to contribute $250 a month to the treasury of this Central Board for the year to come.

Desiring that our readers should understand fully the scope of this movement (which, being so largely composed of the baffled leaders of the Secession of 1840, will, we apprehend, prove to be "New Organization" under another alias), we copy the resolutions adopted by the Convention, and next week will try to find room for its Declaration of Sentiments:

1. Resolved, That experience has now fully proved that there is no way to get rid of the *evils* of slavery but by getting rid of the *existence* of slavery; no successful method of resisting the *encroachments* of slavery but by the *overthrow* of slavery; and no appropriate plan or measure for SECURING the abolition of slavery but by ABOLISHING it.

2. Resolved, That we, therefore, reject as useless all schemes for limiting, localizing, confining or ameliorating slavery—all plans for protecting the non-slaveholding States from the aggressions of slavery, and from the liability of becoming overspread and overborne by it, which do not look directly to the immediate and unconditional prohibition and suppression of slavery in all parts of the country.

3. Resolved, That we regard as impracticable and visionary all attempts to get rid of slavery, either by forbidding the *importation* of slaves or by favouring the *exportation* of coloured persons, either by starving out slavery or leaving it to *die* out, by merely withdrawing from it our support, or by dissolution of the Union—all which attempts, however intended, we deem to be virtually evasive of our great national duty to "undo the heavy burdens" and to "break every yoke."

4. Resolved, That there are at the present time the highest obligations resting on the people of the Free States to remove slavery, by moral and political action, as prescribed in the Constitution of the United States.

5. Resolved, That the question whether the Constitution tolerates slavery in the United States is, in other words, the question whether the liberties of the country can, under the Constitution and without a violent revolution, be preserved.

6. Resolved, That the Constitutional question therefore demands the speedy and earnest attention of the friends of the slave, of the friends of general liberty, of the friends of Repubican Institutions, of the friends of Peace.

7. Resolved, That, inasmuch as "Non-Extensionists" or "Free Soilers" would, we doubt not, exchange their present position for that of direct and general Abolition, if they understood that the Constitution warrants that measure; and that, inasmuch as those Abolitionists who now advocate "disunion" would also change *their* position in like manner if they understood the Constitution as we do; we do, therefore, earnestly and respectfully invite both these classes to examine, laboriously and impartially, the whole subject, and not to think their time unprofitably spent in so doing.

8. Resolved, That it becomes us all to be jealous of these expositions of the Constitution, in its bearings on slavery, which have been given to us by inveterate slaveholders, and which have grown up and been developed with the rise, growth and increasing aggressions of the Slave Power.

9. Resolved, That if, when expounding the Constitution, we bear in mind that at the time it was formed (as well as before and since) there was no legalized slavery in the country *to be* recognised or provided for, and that all the States, except Massachusetts, were at that time slaveholding States, though in all of them the speedy extinction of slavery was expected, so that we shall feel how utterly groundless is the prevalent idea that the forming of the American Union was attended by a struggle and by compromises between the North and the South on the slave question.

10. Resolved, That we have a right to demand that the Constitution be expounded by the same rules of legal interpretation that, by common consent, control the exposition of all similar instruments and all human laws—the same rules that *do* control the exposition of the Constitution itself when the interests of slavery do not forbid it!

11. Resolved, That we deeply feel and would heartily reiterate the appeals so often addressed to the friends of liberty admonishing them to "act in concert, to present an unbroken front, and not suffer themselves to be divided when all the forces of slavery are combining to crush them"; yet we feel still more deeply and must urge still more strongly the absolute necessity of uniting in a PRACTICAL enterprise—one that has not already been tried and found impossible; one that we do not feel well assured beforehand can never be carried, or that, *being* carried, would leave the slavery question substantially where it now is—the slave still in his chains, his friends dissevered from him, disabled, discouraged and powerless.

12. Resolved, That whether there be few or many of the friends of liberty who unite on *the true ground*, the power of the Anti-Slavery movement will be mainly and emphatically with them, and they will pioneer the way for others who will come after them. Thus it was in the Temperance cause, in which those who stood almost alone in advocating radical measures, though derided as "impracticables," were afterward found to have pointed out the only practicable course.

13. Resolved, That while we believe much in *moral suasion* as persuading to efficient *action*, we also insist that *without* such action it loses its value.

14. Resolved, That in the suppression of crimes against society, moral suasion and political action must go hand in hand, and that this truth (once spurned from the Temperance ranks, but afterwards welcomed) is destined to find similar favour with the hosts of Freedom and to achieve still more glorious triumphs.

15. Resolved, That since the *prevailing religion* of a country, or its *want* of religion, decides of necessity its political ethics, and thus determines its destiny, we earnestly implore the coöperation of all Christians and Christian Ministers in our holy work of liberating the enslaved; and we would remind the friends of Liberty of the importance of maintaining a consistent position in their ecclesiastical as well as political relations.

16. Whereas, The real freehold planters of the South deserve the sympathies of Abolitionists—and, Whereas, those sympathies can, in many cases, be most effectually extended through the medium of commerce; therefore,

Resolved, That it is desirable to manifest our sympathies for such planters, by encouraging the culture of free-labour productions in preference to those produced by the labour of slaves.

17. Resolved, That we regard the German settlers in Texas and elsewhere who cultivate the soil by their own free-labour as especially deserving our approbation, and the 800 bales of free cotton produced in Texas last year as an indisputable argument in favour of free-labour in the South.

18. Resolved, That we look with interest upon all well-directed efforts in the non-slaveholding States, for raising products which may successfully compete with slave products; and that we regard it as particularly desirable that the culture and manufacture of flax by free men should, if possible, be brought into successful competition with slave-grown cotton.

19. Resolved, That our enterprise calls for liberal and self-denying sacrifice, both of labour and money; that the largest liberality in this case will prove the most rigid economy in the end; and that, with the Divine blessing on our liberality and labours, a judicious and timely expenditure of HALF A MILLION of Dollars, and a peaceful struggle at the *ballot*-box, to *preserve* and *regain* liberty, would probably save a hundred-fold that sum, and countless lives in efforts to preserve and regain it by violence.

20. Resolved, That, recognising, as we do, the fact of MAN'S EQUALITY, as the foundation principle which underlies the anti-slavery movement, we abhor, and will use, our every effort to annihilate, that abominable spirit of caste, the development of which is calculated to crush the energy of the coloured man, however aspiring, drive him from the land of his birth, and put far off the "*good time coming*."

21. Resolved, That, as Abolitionists, it is our duty to practise in our lives what we profess with our lips; and, therefore, we will, by our example, prove the vincibility of that prejudice against colour which, in this country, drives the coloured man from the workshop, the counting-room, and the polls, making him a hissing and a by-word, a miserable outcast, the off-scouring of the earth.

22. Resolved, That, as radical Abolitionists, we cannot shut our eyes to the peril which the cause of Freedom insures in Kansas, nor to the faithfulness to the common cause manifested by those who have thrown themselves as a bulwark of Freedom into that Territory; and we call upon all who sympathize with us and with them to contribute, as God may direct, to aid those noble men by an accession to their numbers and to the means whereby they may be permanently established in their new home.

23. Resolved, That we consider it the duty of the Legislatures of the several States to pass laws forbidding, under heavy penalties, the arrest of any person as a fugitive slave, or under the so-called Fugitive Slave bill.

24. Resolved, That this Convention recommend the organization of efficient Committees in every County, or Congressional District, whose duty it shall be to raise funds, by holding public meetings or otherwise, for defraying the legal expenses and liquidating the fines of such persons as may be prosecuted for violations of the Fugitive Slave bill.

LETTER FROM AARON M. POWELL.

GHENT, Columbia Co., N. Y., June 25, 1855.

To the Editors of the Anti-Slavery Standard.

AMONG the most happy and encouraging events of recent date is the "*Dissolution of the Union*" which took place in the National Council of Know-Nothings, at their late Convention in Philadelphia. Although New York, as represented in the Convention, stands with slave-drivers and men-stealers, nevertheless, I am well assured that there is a most glorious "falling off" from the ranks of the Order; that its vitality, in this State, is dead, and is beyond the hope of a resurrection, and its "glory" has already taken flight, never to return. Since the developments that were made public at the time of Seward's re-election, the Order has lost many of its most intelligent and respectable supporters, persons who had been unaccountably hoodwinked into the belief that the country was about to be sacrificed to Catholicism and the Pope, and that it was therefore necessary that they should cultivate *intensely* "*American*" feelings, and gather all their energies to maintain the "glorious Union" and the supremacy of the Constitution, lest they should fall unhappy victims of the huge power of Romanism! Now that the mask is thrown off, the injunction of secrecy removed, and their diabolical principles are clearly revealed to the gaze of the world, we meet with few persons so lost to all sense of justice, humanity and honour, as to be willing to be identified with, or to advocate and defend, the pro-slavery principles of the recently-constructed platform of the Order of National Know-Nothings. Let us thank God, and take courage, in view of the fact that the day is at hand when, politically, the slavery propagandists and their agents and abettors are obliged to go into secret conclave to concoct their devilish schemes, if they would gain for them any foothold; and that, subsequently, as disclosed to public view, they are, like the machinations of other piratical conspirators, repudiated and frowned upon by the friends of justice and humanity. It foretells of the "good time coming," when, if we persevere in our exertions, "without concealment, without compromise," that demonstration of self-respect and independence, on the part of the North, which was inaugurated at Philadelphia will be followed by other *secessions*, both in Church and State, and by such a *revolution* as that the people of the North shall, as one man, embrace our motto of "NO UNION, RELIGIOUSLY OR POLITICALLY, WITH SLAVEHOLDERS"; then shall we behold "*prostrate*, the Slave Oligarchy," and the day of deliverance will have come to the oppressed and bleeding captive in the prison-house of bondage.

I lectured in this town on Sunday, June 17th, in a school-house, the churches being closed against me. The basement of a Lutheran church would probably have been granted for our use but for the opposing influence of the Lutheran pastor, the Rev. Nathan Cornell, who, though "as much opposed to slavery as anybody," was unwilling that Anti-Slavery should occupy even the "*cellar-kitchen*" of their house, and, although cordially invited, he refused to coöperate in our meeting. The school-house, which is a pretty large one, was well filled, and we had, as the result of our efforts, a very good meeting. After the close of my remarks, a spirited discussion ensued. Darius Cole, Esq., who was formerly identified with the Silver Grey Whigs, and is now a good specimen of the National Know-Nothings, felt that *patriotic pride* had been sorely wounded by the revolutionary doctrines that I had advanced, and he very earnestly opposed Disunion and urged the sacred supremacy of the United States Constitution and implicit obedience to the Fugitive Slave law, rather than that the Union should be dissolved, in which event he thought the *Catholics* would overpower us! Mr. N. C. Hogeboom also participated in the discussion and warmly sustained the position of the American Anti-Slavery Society. Mr. H. is a reader of the *Liberator* and *Standard*, and is actively interested in our cause. I am particularly indebted to him for his kind and persevering efforts in my behalf, in making arrangements for the series of Sunday meetings which I am now engaged in holding in this County.

There were meetings announced for me at Harlemville, for yesterday, but none were held, as such is the prejudice existing there against Abolitionists, that no place in the village could be obtained in which to hold the meetings. The school-house and a Methodist church are the only places in the village suitable for public meetings. The school-house was closed against us, and we were officially refused the use of either the church or its basement, by the Trustees, who, after a brief conference, decided that they would not allow either of the rooms to be used for such a purpose. The Pastor of this church is the Rev. Mr. Leyman, who ignores the slavery question, and refused to give his voice and influence either way except as he quietly acquiesced in our being excluded from their house. Elder David Wager, who is also a local preacher, was willing that I should have their house, if I would pledge myself *not to say anything about religion!* Of course, believing Anti-Slavery to be a part and parcel of genuine religion, I could make no such pledge as that. This moral watchman, who would thus have me entirely ignore religion as a condition of going into their church to plead in behalf of "them that are in bonds," I am informed, once manifested his hearty indignation against our movement by absolutely refusing to preach longer to a congregation of Methodists in Mellenville, for whom he had been preaching, because they committed the monstrous offence of allowing Abby Kelley Foster to speak in their church! Surely, ought not that congregation to have thanked Mrs. Foster for saving them from being longer polluted by contact with such a ministerial teacher—the guardian of a slaveholding and cradle-plundering religion?

It is a happy feature of our cause that no sincere effort put forth in its behalf is ever lost. The effect of being thus unceremoniously refused a bearing will, I doubt not, be productive of permanent good; for I was not alone proscribed by their proceedings, but there were many who would have been glad, and some who were anxious, to hear the subject discussed, but were thus prevented, and not a little honest indignation was manifested in consequence thereof, especially as the church in question, although occupied by a Methodist Society, was erected by the aid of liberal donations from persons who are not members of that denomination, that it might sometimes be used for other meetings. I also distributed, and left with some friends for distribution, copies of the *Anti-Slavery Tracts*, which will be perused with increased interest in consequence of the agitation.

Yours, for the Anti-Slavery Revolution,
AARON M. POWELL.

From our Boston Correspondent.

NO. CLXIX.

THE ARGUMENT.—The Correspondent at his wit's end—Lack of happenings—He bethinketh himself of the New York Guards—And pitcheth into the Sims Brigade and Burns's Body-Guard—Pierce's Blood Money—How much it meant—The Correspondent proposeth a Badge of Merit—He breaketh a piece of news—He mourneth over the divisions between Emperor Smith and his Pretorian Guards—He rejoiceth that he is not Guardless—And shuddereth at ichthyological possibilities—He comforteth the editors—And commendeth the Mayor—And why—He describeth Doctor Smith's new Studies in Natural History—And showeth his own Learning—The Mayor and the Squirrels—His slight oversight—The Correspondent giveth him good advice—The Correspondent praiseth the K. N.'s—And hopeth well of them—He is sententious, oracular and advisory—Especially as to Governor Gardner—He abuseth the Weather and the Fourth of July, and concludeth, &c., &c., &c.

BOSTON, July 2, 1855.

It is so long since I have written to you that I have forgotten where I left off. But as there is no violent consecutiveness in the nature of my communications, I suppose it will be all one where I take hold again. The difficulty will be to find something to take hold of. For there is a most plentiful lack of happenings. Everybody is out of town and there is nothing going on that a boarding-school girl could find to put into a letter to her bosom friend—of a public nature, that is. To be sure, I do remember one thing that might suit such a communication well enough. And that is, that I met a quantity of your militia fellows—"small gray-coated gnats," like Queen Mab's coachman—marching about the streets, the other day, in charge of a certain other quantity of our "slave-catching soldiery," as the New York *Times* very fittingly styled our Sims Brigade. God bless the *Times* for the word! Pass it around, gentlemen, so that the name will stick like wax. They can't deny it now, as they tried to do at first. The Sims Brigade and the Divisionary Corps of Cadets, once known as the Governor's Body-Guard, but now as Burns's Body-Guard, were vastly wroth at being charged with helping to carry Burns back, on the Black Friday. Not they, indeed! All they did was to preserve the peace of the city, at the requisition of the Mayor. As if Suttle wanted anything more of them than to have the peace kept, or as if their gallant companions in arms, Albert J. Tirrell, Pat. Riley and Lewy Clark did anything else! But that excuse, such as it was, they have waived, themselves. By taking Pierce's Blood Money, they have forever foreclosed themselves from that evasion. He did n't offer them their wages for keeping Mayor Smith's peace, but for securing the return of Mr. Suttle's slave; and when they pocketed the money, they admitted the service. Only think of a body of men, claiming, as the Burns Guard do, to be composed especially of *gentlemen*, taking wages at so much a head, by the day, for hunting and keeping a poor negro! It makes no difference, of course, that the money went into the common treasury instead of being paid out, as it should have been, man by man. It was all earned by day's works. And I really think a new quarter-dollar with a hole throught it out to be served out to every man, to be worn as a badge of merit and in memory of that great day—something after the fashion of a Waterloo Medal. I hope your Militia will come, in time, to be ashamed of keeping company with ours, and quarter them at Coventry instead of in New York.

I am afraid I shall alarm you should I tell you, without preparation, that I have reason to fear that Mayor Smith is not on particularly good terms with the Sims Brigade, just now. I don't know, nor can I imagine, the cause that could separate such a pair, "so justly formed to meet by Nature." All I know is that he has not been able to get an escort for the Fourth of July out of the whole of them, and has had to go out into the highways and hedges to procure that essential element of patriotism. I think it very ungrateful on the part of the Sims Brigade to the man who not only gave them their only chance of actual service, but a service for which they had no worse a paymaster than our Uncle Samuel. I hope the quarrel may be explained in a manner which will cast no blemish on the honour (what is left of it) of that gallant Brigade. It is satisfactory to know that an escort has been found for the Mayor and City Authorities, for what would have been the emotions of all of us if his enemies had raised an *émeute* and deposed or ducked him in the Frog Pond or the Back Bay. I shudder at the idea—especially of the *ducking*; for if the Fishes of Massachusetts should once get a chance at Dr. Smith, they would take a frightful revenge upon him for the falsehoods he once circulated at their expense. As it is, however, he is like to be protected from all assaults of his enemies. And I would not have you apprehend that this difference between our beloved Chief Magistrate and our gallant defenders would be likely to lead to any difficulty in case another Sims or Burns should endanger the perpetuity of Our Glorious Union. Patriotism, good pay, plenty of brandy and champagne, I think, will be sure to save us from having "the peace of the city" broken, under such circumstances. I must do Dr. Smith the justice to say, however, that he does seem to intend to try to keep the peace on the night before the Fourth, and to save the peaceable and the sick from those horrible disturbances which have made that night hideous of late years, and have caused all quiet souls to curse the Declaration of Independence and wish that the Revolutionary Fathers had never been born. If he succeed, I will give him all due credit for it.

Dr. Smith, not satisfied, apparently, with the laurels he won in the fields of Ichthyology, in former days, has lately shown a disposition to invade other departments of Natural History. The Order of Nature which has last suffered at his hands is Terrestrial and not Aquatic, as the last time. It is the Order *Glis*, and the Species *Sciurus* (so called, as Pliny telleth us, *ab umbrâ candæ*, or, being interpreted, from the shadow of its tail), that our learned Mayor hath last meddled with. For the relief of your unlearned readers (if any such you have) I would intimate that these scientific terms indicate only the small and familiar beast, well known to most of them, called of men *a Squirrel*. Now, our zealous Mayor, emulous of the example of Philadelphia, whose Public Squares are made so attractive by the tricks and gambols of these little animals, proposed adding to the charms of our own Common by letting loose among the trees a large number of the same. Accordingly, several hundreds, of different kinds, have been brought from their native woods and set at liberty in the various Malls. A great outcry was incontinently raised against the ingenious projector, on the ground of the hostility of squirrels to birds and the danger we are in of losing all our feathered songsters from the incursions of these barbarian hordes barking up the trees in which they have their nests. I do not apprehend much evil from this source, conceiving the Common, like the World, to be large enough for both of them. But the oversight of our zoologic magistrate seems to have been (a slight one, which I am sure I can forgive, if the squirrels can) that he forgot the peculiarity incident to this active race which makes the sustentation of food necessary to the continuance of their natural lives. Now, our Common, though abounding in goodly trees, is, I am afraid, entirely bare of the *nuciferous* or nut-bearing kinds and of the pines which furnish the squirrel tribes with their main provision. I believe the Philadelphia Squares have nut-trees among their varieties which furnish the natural home and harvest of their little fellow-citizens. I have not yet succeeded in getting a sight of any of these new inhabitants, and rather incline to the opinion that they have deserted their new quarters and dispersed themselves over the neighbouring country in search of a more suitable home. Indeed, it is said that the whole colony was seen crossing the Mill-dam, early one morning, in pursuit of happiness. I find no fault, observe, with Dr. Smith for this well-intended attempt of his—which, had his zeal been tempered with a little knowledge and discretion, might have been a very pretty thing. Only, I hope he will learn, if he will take a fool's advice, that it will be well before he next publishes a Work on Natural History, or undertakes an experiment in practical Zoology, or sends a prescription to his Apothecary to take blood at discretion from his constituents, that it will be well, I say, to acquire a scantling of knowledge of the Laws of Nature in the first case, and of the Laws of the Land in the second.

You will have seen that our Know-Nothings are really behaving as if they Knew Something. The first ray of political sense that I have seen this long time was that which glimmered at Philadelphia, and showed them that there was no use in trying to keep on terms with the slaveholders, unless they were willing to put the whip into their hands and to take the burden on their own shoulders. Now, all preceding parties have been willing and ready to do this very thing, so that we cannot help feeling a little satisfaction at this attempt to find a North. If the Massachusetts and Ohio Know-Nothings stand firm, there is hope of seeing that Northern Party we Abolitionists have been hoping and looking for; but never hoped or looked for it so soon. It is said that there is a good prospect of a fusion of parties here. That is, of the better part of the Whig party, that portion represented by the *Atlas* and by the *Springfield Republican*, with the Know-Nothings and Free Soilers. There is a very pretty quarrel established between the *Atlas* and the *Daily Advertiser*, the Organ of Ultra Fogydom. Of course, such a party cannot be as good as the present K. N. party have proved themselves; because it will have to incorporate with itself all the battered office-seekers and broken-down old political reprobates that think they have found an Alms-house or Hospital for Decayed politicians. But if they can but lick the Pierce Democrats and Webster Whigs, one would forgive them a considerable *per contra* of trespasses and sins. Gov. Gardner has been trying to *hedge* and to save some part of the stakes he risked by his desperate play in the Loring and Personal Liberty matters. A man is usually sorry when he has dirtied himself for nothing. It was political capital badly invested in Southern funds, which, of course, were rotten and ruinous. There is no knowing what the combinations of the game of political chances may bring to pass! These renominated Mayor Smith, and, by possibility, they may bring about that of Governor Gardner. Only, it will have to be done by the State, and not, as in the other case, by the city; so the chances are better. I hope that, in whatever direction he turns his political face, he will find Judge Loring sitting right across his track and blocking his way. Indeed, as Mr. Keyes, on a certain occasion, advised Governor Briggs to go back to making *hats*, so I do not think his party can do a kinder thing by their Governor than to let him return to selling domestic goods, or dry goods, or whatever it is, by commission. They are much less dangerous tools for such as he to handle.

The weather here is most unconscionably hot. But as to that matter, I presume you can give us half a dozen degrees and beat us, too, in a race of thermometers. But from 94 to 97 is not bad for people no nearer the Equator than we are. We are looking forward to the Fourth with equal proportions of hope and fear. The Anti-Slavery Meeting is always a good and profitable use of the day; but all the rest is simple—or, rather, compound horror—horror on horror's head accummulated. Why could not our fathers, when they had the whole year before them, have Declared themselves Free and Independent in the Dead of Winter instead of in Mid-Summer. It would have been much better on all accounts. But it's no use crying about spilt milk—so we must try to bear this dreadful holiday with what grace we may, being thankful that it comes but once a year. I will give you what account I may of our further proceedings here on that day.

D. Y.

NEW YORK FEMALE COLLEGE.—This institution will be opened at Elmira, Chemung Co. (on the Erie Railroad), in October next. It will embrace an Academic, a Normal and a College department, in each of which the instruction will be thorough. There will also be a Domestic Department, in which most of the labour will be performed by the pupils, not to lessen their expenses, but for reasons connected with health and a thorough preparation for the duties of life. While we believe that the best system of education is that which, following nature instead of attempting to thwart her laws, puts the sexes side by side into the same classes to exert a reciprocal influence upon each other, we yet rejoice in every enterprise which seeks to give woman the advantages of a thorough intellectual and moral culture. The New York Female College is located in one of the most thriving and beautiful villages in the State, and, being well endowed and under the control of competent persons, will go into operation under highly favourable auspices. The annual expenses of pupils need not be more than $110. For further particulars, address Rev. H. A. Sackett, Elmira.

LITTELL'S LIVING AGE.—No. 580.—We give the table of contents as follows:

The Birthday Drawing Room—with Punch Sauce, ... *Times and Punch.*
The Length of Human Life, . . *Blackwood's Magazine.*
Chemistry of Common Life, . . *Edinburgh Review.*
Westwood's Berries and Blossoms, *New Monthly Magazine.*
Neighbour London to Neighbour Paris, ... *Punch.*
Poetry on the Railway, ... *Household Words.*
Baiting the Nineveh Bull, . . . *Punch.*
First Concert in Tahiti, ... *Chambers's Journal.*
Americo-Russian Alliance, . . . *Frazer's Magazine.*
Visit to the Home of Goethe . . *New Monthly Magazine.*
Bless the Baby, ... *Chambers's Journal.*
Zaidee; A Romance.—Part VII., *Blackwood's Magazine.*
Electric Light, ... *Household Words.*

POETRY: Order of the Hot Air Bath. Verge of Jordan. The Wind. Peace at any Price. A Song of Spring. Family Prospects. The Den down upon Layard. A False Genius. By-Gones. Bobolink.

SHORT ARTICLES: Juvenile Crime; Newspapers by Mail. Moralities. Conybeare's Essays, Ecclesiastical and Social. Graves of Attila and Alaric. Reminiscence of Campbell. Thomas à Kempis. Privileged Drunkard. Negus. Seeing the Lions. Feather in his Cap. John Henderson: American Sewing Machines in France. Sharp Practice. Blood Stone. Portrait of Luther. Hindoo Notions. Indian Religion. Tonga Mythology. French Exhibition of French Paintings.

Summary.

WHAT A TRINITY.—At a recent dinner given by a wealthy American residing in Paris, Hon. Martin Van Buren, Horace Greeley, and Lewis Cass, Jr., were among the guests.

FARNHAM.—Rev. Luther Farnham, of this city, has been appointed Corresponding Secretary and General Agent of the Southern Aid Society, for Massachusetts, and has entered upon his duties at No. 5. Tremont street.—*Boston Times.*

WOMAN'S RIGHTS CONVENTION.—Mrs. Paulina W. Davis and Mrs. Lucy Stone Blackwell officially announce that the next Convention will be held in Cincinnati, on the 17th and 18th days of October ensuing.

There was an attempt to seize a fugitive slave in Dayville on Wednesday, 13th inst., but the citizens interfered and the fugitive escaped. The Fugitive Slave law has not yet been enforced in Connecticut.—*Hartford Religious Herald.*

A MINISTER FOR SALE.—There is an advertisement in a Kentucky paper of one

Miscellaneous Department.

THE GIPSY GIRL.

BY MARY C. F. MONCK.

THY courtly speech is all in vain,
I will not hear thee more;
Time was when I had dreams of love,
But that at last is o'er.
Go woo the wind that bends yon tree,
And if it make reply,
And be the creature of thy will,
So then in truth shall I.

I tell thee all thy flatteries
Fall idly on mine ear,
Thy words are dull, and cold, and tame
To some I used to hear.
Thou trifler with a thousand hearts!
Thou never canst have known
The love that twines its hopes and fears
Round one—and one alone.

I had a lover, he was was one
Who dwelt beyond the sea;
And in those days how fair was life!
How beautiful to me!
But he was slain. One sudden blow
Destroyed the hopes of years.
The grief that hath the keenest pang
Is that which sheds no tears.

Were I to listen to thy vows,
The grave would yield its dead;
All visions of an earthly love
Lie in *his* lonely bed.
But were my heart yet free to love,
No tender speech of *thine*,
No glance could ever answer find
In word or look of mine.

Oh! let me seek my people's tents,
I hear their names reviled,
Yet feel in my indignant breast
I am the more their child.
I pride me that my gipsy blood
Speaks plainly in my face,
That on my dusky brow is marked
The impress of my race.

I scorn the wealth of shining gems
That thou wouldst have me prize;
Say, can they match the host of stars
That gem the midnight skies?
I care not for those scentless blooms,
Though bright and fair to view;
I weary for the wild-wood bells,
Born of the sun and dew.

The deer is lying in the fern,
In many a grassy glade;
The fawn is bounding through the brake,
In sunshine and in shade.
'Tis many a month since I have seen
The moon look on those streams,
Whose voices haunt my waking hours,
And fill my sleep with dreams.

I sicken of this perfumed air,
This floor with carpets decked;
My step fell lighter on the moss
With leaves and wild-flow'rs flecked;
I hate the dusky walls and roofs
That line each city street;
I tremble at the hard, stern eyes,
The troubled brows I meet.

I would I might awake once more
Amid the dewy bowers,
And feel the morning incense rise
From sweet untended flowers.
Those scented waters have no charm
To cool my aching brow—
Oh, for the diamond drops that hang
On every forest bough!

The dells and glades, where not alone
My steps were wont to roam,
Have heard fond words that sought to paint
My future foreign home.
I must be free to wander there,
For, parted though we be,
The haunts we shared have soothing tongues
That speak of *him* to me.

I *must* be free—life wasteth fast,
And I am fain to die—
With nature's lovely solitudes
And nature's children nigh.
Nay, plead not: sooner shall thy hand
The summer lightning bind
Than thy fal-e love shall wean my thoughts
From all I've left behind.

—*The (London) Empire.*

ENGLAND AND THE ENGLISH.

BY A CHINESE.

[The following Notes describe the impressions really made upon a Chinese, of the literary class, during a brief visit to England in 1844-5. It will be observed that he came in contact with only the upper classes of the people, and was treated by them with hospitality and distinction: hence everything is painted *en beau*, and John Bull is sketched in his company-dress. Still, it ill not be denied that this Celestial visitor saw more clearly, and described more accurately the surface of English society, than many travellers from neighbouring European countries have done. Our author's name is Woo-tan-zhin. In 1842, he made his appearance in Chusan, having come forth from the mainland—being dissatisfied with the state of things in his own country—to offer his services to the British as a spy. He failed in this application, but was received into the house of the gentleman to whom we are indebted for the Notes, as a teacher of Chinese; remained with him for eighteen months during his residence in Tinghai and Ningpo; and in 1843 accompanied him, as his guide and fellow-traveller, from the latter city to Canton, a distance through the interior of 1,300 miles. After the short visit to England, they returned to Shanghai, where our author assisted his patron in the revision of the Chinese translation of the Scriptures. He is now an assistant in the office of Her Majesty's China secretary, Mr. Medhurst, at Hong Kong.

The Notes were originally written in Chinese verse, for the perusal of the author's private friends, but have been recently printed in his own country. The version here given is a prose translation by his patron. It appeared some time ago in an Anglo-Chinese journal, the *North China Herald;* but we are of the opinion of the translator, that it will not be found unamusing in this country, accompanied by the above particulars furnished by him.]

IN the year 1844, I embarked on board a foreign ship, and made sail for the far West, to ramble about in England for a while. Altogether, I was nearly three years absent from my native country.

If I were to attempt to note down everything relating to the manners and customs of the English people, or the products of their country, the task would be an endless one. Indeed, the time would fail for merely copying off the various manuscripts that would be necessary to a thorough investigation of these points. My object at present, therefore, is only to select a few of the things that struck me most forcibly during my sojourn in England.

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Of dusky and cloudy weather, there is in Great Britain quite an excess, and rain in abundance. Among my countrymen there is a saying, that "in the West the skies leak." This is not far from the truth. During the dog-days, the heat is not very great, for the people are able even then to wear several pieces of clothing at one and the same time. Yet, let the cold of winter be never so severe, no one thinks of using raiment wadded with cotton as we do.

In their cities, the public streets cross and recross, and upon them you constantly hear the rumbling of coaches or carriages and the tramp of horses. Sometimes the crowds of people in the streets are so large that the passengers touch each other's shoulders; but the olfactories are not offended by disagreeable and disgusting smells. In these crowds, you may distinguish the policeman by his blue livery and grave looks; and the postman by the red colour of his coat, and the double stroke of the knocker when he delivers his letters. The dragoon you know by his carrying on the crown of his helmet a crest of red floss silk, as indicative of his fierce valour; and military officers you may tell by their wearing ornamental badges of gold thread upon the shoulders.

On the roadside there stand lamp-posts, with beautiful lanterns, that, when lit at night, illumine the whole expanse of the heavens. The gas which burns in these lamps is produced from coal, and, without question, is a most wonderful discovery; it jets forth a flame of light brighter than either the wax-candle or the oil-lamp can give. By it whole families enjoy light, and thousands of houses are simultaneously illuminated. In all the market-places and public thoroughfares, it is as clear and bright at midnight as at noontide, and, if I mistake not, as gay as our Feast of Lanterns. In fact, a city that is so illuminated might well be called "a nightless"; for you may wander about it till break of day without carrying a lantern, and, go where you please, you meet with no interruption.

Cars of fire, urged on by steam, fly as swiftly as the wind; and on the rails of their railways, they have a most ingenious method of turning these locomotives.

Steam-boats, which are in general very richly adorned, pass through the water, by means of paddle-wheels, with astonishing rapidity; and upon the rivers, and in the bays, beautiful steam-wherries are constantly running, which make it both easy and convenient for passengers to cross.

I have seen a carriage that was so constructed as to be worked by the person who was riding in it—just as one would row a boat. It went admirably, and seemed well fitted for land-travelling. The machines that are used for dredging their canals and rivers must be of immense service to inland navigation. . . . .

The graves of the English people do not rise in heights, nor are they planted about with trees, as ours are.

The houses are as close together as the scales upon the back of a fish. In front of them they plant trees, or have flower-gardens. The houses rise several stories high. The people generally live in the upper stories, and make constant use of staircases. Houses darting up to the clouds, with whitewashed walls and glazed doors and windows, look as if they were buildings set with precious stones. Balustrades of metal twist and twine around the windows and pillars.

Doors and windows are all furnished with panes of glass, and bright light is reflected from every part of the room, so that one, as he sits there, may fancy himself a resident of the moon. The bedrooms are so close and air-tight that no dust gets in, and the wind is only heard blowing upon the outer shutters. Thus, the chilly breezes of autumn are scarcely felt; besides, the fires in their grates are constantly kept up, so that the general temperature is that of spring-time, and in the depth of winter one does not feel the keenest cold.

Enter what house you please, it is as if you were ascending a pagoda furnished with every variety of costly ornaments. Each brilliant drawing-room might be taken for a fairy's paradise. The walls of their parlours are hung with beautiful paper, or tapestry; carpets of the most exquisite texture and elegant patterns are spread upon their floors; their staircases, too, are laid with fine soft carpeting.

In these rooms, musical instruments stand here, there, and everywhere. Whatnots and tables laden with books, pretty clocks and beautiful vases, elegantly furnished sofas and settees, and work-tables inlaid with tortoise-shell, form part of the decorative furniture of these saloons, while fragrant odours, exhaled by luxuriant flowers, fill the air. Generally, their tables, couches, and chairs, are all rubbed up till they become as bright as polished metal; and in the spacious apartments of which I speak, large mirrors of glass are hung, in which one can always see his full length.

The artificial flowers which you find in each room are of every variety, and display extraordinary talent and ingenuity; in short, if you look into any corner of their rooms, you are sure to see specimens of manufacture that exhibit the finest skill and art. For instance, the contrivance by which the door of the room is made to shut of itself is remarkably ingenious; the titles on the backs of their books are in letters of gold; their chess-boards and chess-men are elegant pieces of work; the keys of the piano—an instrument that strikes the most perfect notes of music—are made of beautiful ivory; and if I were to attempt to describe their stained and variegated glass, I really could not give any adequate idea of the curiosity and fineness of the art that can produce such results.

On the throne there sits a Queen, who is endowed by Heaven with remarkable wisdom, and governs her subjects with great benevolence.

The faces of the fair sex—for shading which they wear gauze veils of the finest texture—are as delicate as the hibiscus flower; and as I have watched them sitting side by side in the same carriage, I could not help remarking how like the sweet violet they looked. Their eyes, having the blue tint of the waters of autumn, are charming beyond description; and their waists are squeezed as tight and thin as a willow-branch. What perhaps caught my fancy most was the sight of elegantly dressed young ladies, with pearl-white necks and tight-laced waists. Nothing can possibly be so enchanting as to see ladies that compress themselves into taper forms of the most exquisite shape, the like of which I have never seen before. In their splendid carriages—which are generally drawn by a pair of horses, each with a diamond spot of white hair upon its snout—ladies and gentlemen sit together; but as for the ladies who grace these carriages, their beauteous hue surpasses the bloom of the spring-flowers; their eyebrows are of a delicate outline, resembling that of hills looming on the distant horizon; the colour of their eyes is of the most charming blue; and their whole deportment is as calm and cool as are the autumnal waters.

The elegant dresses they wear are often made of watered-silk, that looks like a collection of fibres from some cirrus-cloud. In the cold weather, they are in the habit of putting variegated fur-tippets and boas round the neck. Tortoiseshell-combs are used for keeping up the hair, both on the back and the side of the head. Their caps are decked with elegant artificial flowers; their bonnets carry plumes of brilliant feathers; and caps and bonnets alike are trimmed with beautiful ribbons. When they go out for a walk, fine silken bags dangle from their pretty arms, coral-chains with gold watches are slung around the neck, they carry open parasols of the shape of the full moon, their robes are gay as the rainbow; and as they pass and repass you while you stand at your door, the pretty sounds of their tittering and talking remind you of the sweet notes of the thrush.

As to the men, they have prominent noses, bushy eyebrows, and frizzly hair. They spare no pains in washing, dressing, and adorning their persons. Their under-garments are tight; their outer, short and open in front. The sleeves of their coats are worn tight, to keep out the cold. As perspiration is very much disliked, scented oils or waters are much used, some of which, for deliciousness of flavour can vie with what is of the highest repute among us under the name of "The Dragon's Saliva." They carry beautiful pieces of gold and silver money in elegant purses. Their hats are of beaver, their shoes of leather, and their clothes of fine black cloth.

The British are an enterprising people. Most of their merchants are men of large capital; and being fearless of danger, as well as regardless of distance, they travel far off upon the sea to the remotest regions to open marts for their commerce.

Great Britain has been for nearly eighteen centuries under the influence of Christianity, to which chiefly, I think, must be attributed the refinement in customs and manners of the nation. Of the idle tales and silly vagaries of the Buddhist and Taouist religions, they know nothing, because they derive all the principles of true morality from its only source—the Supreme Being. They do not even offer sacrifices to the manes of their departed ancestors; but the whole nation are, to a man, worshippers of the God of Heaven. Him they adore with all sincerity of heart; hence, the intercourse in society is marked by pure integrity and unmixed kindness.

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Among charitable institutions, the English support medical dispensaries and public hospitals, where they cure lingering diseases, without the use of those tedious and ineffective prescriptions that are in vogue among the people of this middle kingdom.

The English seem to delight in the golden rule, "Love thy neighbour as thyself"; and in carrying out the spirit of this maxim, I do not think there is any farce or hypocrisy with them. So far as came under my observation, the feelings of the people are generous and benevolent; their manners perfectly refined; and their usual deportment, while it is kind and bland, bespeaks the deepest sincerity.

Hosts and guests are exceedingly polite to each other, and, both in meeting and parting, heartily shake hands; while relations, in token of deep affection, exchange the kiss of friendship. When strangers meet, the intercourse is most respectful, and the conversation free from rude speeches. Sometimes, as a mark of attention, they may treat you to a glass of wine, sometimes to a cup of tea. The writer of these notes, although a visitor from a very distant country, and a man of no merit whatever, was nevertheless entertained with the greatest hospitality; everywhere met with much respect; and, no matter into what company he went, eager inquiries were put to him regarding China and her customs. Many a gay lady has made tea for their Chinese stranger; and often, often, have bright young maidens brought their albums to him, that he might write a line or two of Chinese for them.

In their social intercourse, respect for the female sex is one feature that I could not help observing as being very prominent, and most likely inherited by them from antiquity. Their young children are well educated and well behaved, and the sweetest harmony prevails in the family-circle; so that, whenever its members group around the fireside, there is no squabbling, no wrangling, but all is order, quiet, peace.

When they take their meals, the whole family sit at one and the same table.

The breakfast is served in an elegant service of plate and porcelain.

When the dinner-hour arrives—the lateness of which depends on the rank of the guest—each lady, leaning her arm upon that of a gentleman, is conducted to the dining-room. The festive-board is decorated with flowers of the most exquisite hue, and fruits of every variety. Spoons, instead of chopsticks, are set out to eat rice with—rice as white as snow. Their table-knives glitter like the hoar-frost, and have edges sharp enough to mince the toughest meat. When the choicest dishes have all been laid out, and before even a spoon or a knife is touched, thanks are first offered up to the Ruler of All for the bounties of his providence. Soup in a tureen is usually the first dish, after which the several standard-dishes come in succession. Instead of rice being, as with us, their staple food, they take beef and mutton, cooked not with firewood but with coal. Ask for what spice you like, to stimulate your appetite with, and it is at once handed to you. Various wines, too—the fine product of the grape, the sweet flavour of which fills the banquet-room—are served out in abundance.

At their evening-parties, as I have watched the most delicious tea made in silver teapots, and the silver tray go round the room laden with snow-white sugar, rich cream, sweet cakes, and pearly butter, I could not lose sight of the ladies before me; they looked like fairies of the most lovely figure, flitting and gliding before my eyes. And yet these were not airy phantoms, or cloud-wrapped nymphs, created by some magic art: they were living realities; and one cup of tea, under auspices so propitious, was enough to drive all care away!

The usual hour for getting up in the morning is five o'clock, and for going to bed at night, eleven. When they want to call a servant, they ring a bell. The attendant is waiting outside, and on hearing the call, quietly walks in. At weddings, the reigning colour is white; at funerals, black. In using the door-knocker, there seems to be something like the following rule: a lady taps gently, a gentleman gives a decided and repeated knock; the postman makes two loud rapid strokes, a servant only one. When a visitor comes to pay a call, it is customary to send up a neat card with his name upon it. As soon as he crosses the threshold of the house-door, he takes off his hat. You will almost invariably find that each gentleman, in taking his walk abroad, carries his cane or stick with him: you will not often see a servant boy following behind, but more frequently a dog, or perhaps a pet-cur with a bell round its neck. Ladies and gentlemen, when they walk out together, generally walk arm-in-arm. Go out at what hour you choose, and you may, if you like, mount some finely equipped coach; or, if you are about to take a jaunt into the country, the coach-guard blows his horn, to warn you of the hour for starting. In lodging any money at a banker's office, you receive a note or bill to the amount thereof. The gray-goose quill is used for writing the cunning-hand; and when a letter is written and folded, it is sealed with wax. For his leisure moments, every one has at hand what suits his taste—a musical-instrument or a book. The ladies at such times are great readers, or while their spare moments away in working embroidery with a pretty delicate needle; the gentlemen are fond of amusing themselves at cricket, which is played either out of town or on a fine lawn, and is really well worth looking at.

In conclusion now, reader, amidst all the wonders, attentions and enjoyments I found among the English people, what think you was it that mortified me? It was—that I was not able to speak one word of their language. A consciousness of this defect greatly annoyed me at the time, and the reminiscence thereof still makes me feel no little shame.—*Chambers's Journal.*

SKETCH OF THE LIFE OF TURNER.

From Ruskin's Lectures on Architecture and Painting.

JOSEPH MALLORD WILLIAM TURNER was born in Maiden Lane, London, about eighty years ago. The register of his birth was burned, and his age at his death could only be arrived at by conjecture. He was the son of a barber, and his father intended him, very properly, for his own profession. The bent of the boy was, however, soon manifested, as is always the case in children of extraordinary genius, too strongly to be resisted, and a sketch of a coat of arms on a silver salver, made while his father was shaving a customer, obtained for him, in reluctant compliance with the admiring customer's advice, the permission to follow art as a profession.

He had, of course, the usual difficulties of young artists to encounter, and they were then far greater than they are now. But Turner differed from most men in this—that he was always willing to take anything to do that came in his way. He did not shut himself up in a garret to produce unsaleable works of "high art," and starve, or lose his senses. He hired himself out every evening, to wash in skies in Indian ink, on other people's drawings, as many as he could, at half-a-crown a night, getting his supper into the bargain. "What could I have done better?" he said afterwards; "it was first-rate practice." Then he took to illustrating guide-books and almanacs, and anything that wanted cheap frontispieces. The Oxford Almanac, published on a single sheet, with a copper-plate at the tops of it, consisting of a "view"—you perhaps, some of you, know the kind of print characteristic of the last century, under which the word "view" is always printed in large letters, with a dedication, obsequious to the very dust, to the grand signior of the neighbourhood—well, this almanac had always such a view of some Oxford College at the top of it, dedicated, I think, always to the head of the College; and it owed this, its principal decoration, to Turner, for many years. I have myself two careful drawings of some old seals made by him for a local book, on the antiquities of Whalley Abbey. And there was hardly a gentleman's seat of any importance in England, towards the close of the last century, of which you will not find some rude engraving in the local publications of the time, inscribed with the simple name, "W. Turner."

There was another great difference between Turner and other men. In doing these drawings for the commonest publications of the day, and for a remuneration altogether contemptible, he never did his work badly because he thought it beneath him, or because he was ill-paid. There does not exist such a thing as a slovenly drawing by Turner. With what people were willing to give him for his work he was content; but he considered that work in its relation to himself, not in relation to the purchaser. He took a poor price that he might *live*, but he made noble drawings that he might *learn*. Of course some are slighter than other, and they vary in their materials, those executed with pencil and Indian ink being never finished to the degree of those which are executed in colour. But he is *never* careless. According to the time and means at his disposal, he alway did his best. He never let a drawing leave his hands without having made a step in advance, and having done *better* in it than he had ever done before; and there is no important drawing of the period which is not executed with a *total* disregard of time and price, and which was not, even then, worth four or five times what Turner received for it.

Even without great genius, a man who thus felt and thus labcured was sure to do great things, though it is seldom that, without great genius, men either thus feel or thus labour. Turner was as far beyond all other men in intellect as in industry, and his advance in power and grasp of thought was as steady as the increasing light of sunrise.

His reputation was soon so far established that he was able to devote himself to more consistent study. He never appeared literally to have *copied* any picture, but whenever any master interested him, or was of so established a reputation that he thought it necessary to study him, he painted pictures of his own subjects in the style of that master until he felt himself able to rival his excellencies, whatever they were. There are thus multitudes of pictures by Turner, especially of Claude, Wilson, Loutherbourg, Gaspar Poussin, Vandevilde, Cuyp and Rembrandt. It has been argued by Mr. Leslie that, because Turner thus in his early years imitated many of the old masters, therefore he must to the end of his life have considered them greater than himself. The *nonsequitur* is obvious. I trust there are few men so unhappy as never to have learned anything from their inferiors, and I fear there are few men so wise as never to have imitated anything but what was deserving of imitation. The young Turner indeed would have been more than mortal if, in a period utterly devoid of all healthy examples of landscape art, he had been able at once to see his way to the attainment of his ultimate ends; or if, seeing it, he had felt himself at once strong enough to defy the authority of every painter and connoisseur whose taste had formed the taste of the public, and whose dicta had directed their patronage.

The period when he both felt and resolved to assert his own superiority was indicated with perfect clearness, by his publishing a series of engravings which were direct challenges to Claude—then the landscape painter supposed to be the greatest in the world—upon his own ground and his own terms. You are perhaps aware that the studies made by Claude for his own pictures, and kept by him under the name of the "Liber Veritatis," were for the most part made with pen and ink, washed over with a brown tint, and that these drawings have been carefully *fac similed* and published in the form of mezzotint engravings, long supposed to be models of taste in landscape composition. In order to provoke comparison between Claude and himself, Turner published a series of engravings called the "Liber Studiorum," executed exactly in the same manner as these drawings of Claude—an etching representing what was done with the pen, while mezzotint stood for colour. You see the notable publicity of this challenge. Had he confined himself to *pictures* in his trial of skill with Claude, it would have been only in the gallery or the palace that the comparison could have been instituted; but now it is in the power of all who are interested in the matter to make it at their ease.

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Now what Turner did in contest with Claude, he did with every other then known master of landscape, each in his turn; the challenged and vanquished, each in his own peculiar field—Vandevilde on the sea, Salvator among rocks, and Cuyp on lowland rivers; and having done this, set himself to paint the natural scenery of skies, mountains and lakes, which until his time had never been so much as attempted.

He thus, in the extent of his sphere, far surpassed even Titian and Leonardo, the great men of the earlier schools. In their foreground work neither Titian nor Leonardo *could* be excelled, but Titian and Leonardo were thoroughly conventional in all *but* their foregrounds. Turner was equally great in all the elements of landscape, and it is in him, and in his daring additions to the received schemes of landscape art, that all modern landscape has been founded. You will never meet any truly great living landscape painter who will not at once frankly confess his obligations to Turner, not, observe, as having copied him, but as having been lead by Turner to look in nature for what he would otherwise either not have discerned, or discerning, not have dared to represent.

Turner, therefore, was the first man who presented us with the *type* of landscape art; and the richness of that art with which you are at present surrounded, and which enables you to open your walls, as it were, into so many windows through which you can see whatever has charmed you in the fairest scenery of your country, you will do well to remember as *Turneresque*.

But Turner's work is yet only begun. His greatness is as yet altogether denied by many, and to the full felt by very few. But every day that he lies in his grave will bring some new acknowledgment of his power, and through those eyes now filled with dust, generations yet unborn will learn to behold the light of nature.

You have some ground to-night to accuse me of dogmatism. I can bring no proof before you of what I so boldly assert. But I would not have accepted your invitation to address you, unless I had felt that I had a right to be, in this matter, dogmatic. I did not come here to tell you my beliefs or my conjectures; I came to tell you the truth which I have given fifteen years of my life to ascertain, that this man Turner, of whom you have known little while he was living among you, will one day take his place beside Shakspeare and Verulam in the annals of the light of England.

Yes, beside Shakspeare and Verulam, a third star in that central constellation, round which, in the astronomy of intellect, all other stars make their circuit. By Shakspeare, humanity was unsealed to you; by Verulam, the *principles* of nature; and by Turner, her *aspects*. All these were sent to unlock one of the gates of light, and to unlock it for the first time. But of all the three, though not the greatest, Turner was the most unprecedented in his work. Bacon did what Aristotle had attempted; Shakspeare did perfectly what Æschylus did partially; but none before Turner had lifted the veil from the face of nature. The majesty of the hills and forests had received no interpretation, and the clouds passed unrecorded from the face of the heavens which they adorned, and of the earth to which they ministered.

And now let me tell you something of his personal character. You have heard him spoken of as ill-natured and jealous of his brother artists. I will tell you how jealous he was. I knew him for ten years, and during that time had much familiar intercourse with him. I *never once* heard him say an unkind thing of a brother artist; and *I never once heard him find a fault* with another man's work. I could say this of *no other* artist whom I have ever known.

But I will add a piece of evidence on this matter of peculiar force. Probably many here have read a book which has been lately published—to my mind, one of extreme interest and value—the life of the unhappy artist, Benjamin Hayden. Whatever may have been his faults, I believe no person can read his journal without coming to the conclusion that his heart was honest, and that he does not *willfully* misrepresent any fact or any person. Even supposing otherwise, the expression I am going to quote to you would have all the more force, because, as you know, Hayden passed his whole life in war with the Royal Academy, of which Turner was one of the most influential members. Yet, in the midst of his most violent expressions of exultation at one of his victories over the Acadamy, he draws back suddenly with these words: "But Turner behaved well, and did me justice."

I will give you, however, besides, two plain facts illustrative of Turner's "jealousy."

You have, perhaps, not many of you, heard of a painter of the name of Bird. I do not myself know his works, but Turner saw some merit in them; and when Bird first sent a picture to the Academy for exhibition, Turner was on the hanging committee. Bird's picture had great merit, but no place for it could be found. Turner pleaded hard for it. No, the thing was impossible. Turner sat down and looked at Bird's picture a long time, then insisted that a place must be found for it. He was still met by the assertion of impracticability. He said no more, but took down one of his own pictures, sent it out of the Acadamy, and hung Bird's in its place.

Match that, if you can, among the annals of hanging committees. But he could do nobler things than this.

When Turner's picture of Cologne was exhibited, in the year 1826, it was hung between two portraits by Sir Thomas Lawrence, of Lady Wallscourt and Lady Robert Manners.

The sky of Turner's picture was exceedingly bright, and it had a most injurious effect on the colour of the two portraits. Lawrence naturally felt mortified, and complained openly of the position of his pictures. You are all aware that artists were at that time permitted to retouch their pictures on the walls of the Academy. On the morning of the opening of the exhibition, at the private view, a friend of Turner's who had seen the Cologne in all its splendour, led a group of expectant critics up to the picture. He started back from it in consternation. The golden sky had changed to a dim colour. He ran up to Turner, who was in another part of the room: "Turner, *what* have you been doing to your picture?" "Oh," muttered Turner in a low voice, "poor Lawrence was so unhappy. It's only lamp-black. It'll all wash off after the exhibition!" He had actually passed a wash of lamp-black in water colour over the whole sky, and utterly spoiled his picture for the time, and so left it through the exhibition, lest it should hurt Lawrence's.

You may easily find instances of self-sacrifice where men have strong motives, and where large benefits are to be conferred by the effort, or general admiration obtained by it; but of pure, unselfish, and perfect generosity, showing itself in a matter of minor interest, and when few could be aware of the sacrifice made, you will not easily find such another example as this.

Thus much for his jealousy of his brother artists. You have also heard much of his niggardliness in money transactions. A great part of what you have heard is perfectly true, allowing for the exaggeration which always takes place in the accounts of an eccentric character. But there are other parts of Turner's conduct of which you have never heard, and which, if truly reported, would set his niggardliness in a very different light. Every person from whom Turner exacted a due shilling, proclaimed the exaction far and wide, but the persons to whom Turner gave hundreds of pounds were prevented by their "delicacy" from reporting the kindness of their benefactor. I may, however, perhaps be permitted to acquaint you with one circumstance of this nature, creditable alike to both parties concerned.

At the death of a poor drawing-master, Mr. Wells, whom Turner had long known, he was deeply affected, and lent money to the widow until a large sum had accumulated. She was both honest and grateful, and after a long period was happy enough to be able to return to her benefactor the whole sum she had received from him. She waited on him with it, but Turner kept his hands in his pocket. "Keep it," he said, "and send your children to school and to church." He said this in bitterness; he himself had been sent to neither.

Well, but you will answer to me, we have heard Turner all our lives stigmatized as brutal, and uncharitable, and selfish, and miserly. How are we to understand these opposing statements?

Easily. I have told you truly what Turner was. You have often heard what to most people he appeared to be. Imagine what it was for man to live seventy years in this hard world, with the kindest heart and the noblest intellect of his time, and never to meet with a single ray of sympathy, until he felt himself sinking into the grave. From the time he knew his true greatness, all the world was turned against him. He held his own; but it could not be without roughness of bearing, and hardening of the temper, if not of the heart. No one understood him, no one trusted him, and every one cried out against him. Imagine any of you, the effect upon your own minds if every voice that you heard from the human beings around you were raised, year after year, through all your lives, only in condemnation of your efforts, and denial of your success. This may be borne, and borne easily, by men who have fixed religious principles, or supporting domestic ties. But Turner had no one to teach him in his youth, and no one to love him in his old age. Respect and affection, if they came at all, came unbelieved, or came too late. Naturally irritable, though kind; naturally suspicious, though generous, the gold gradually became dim, and the fine gold changed, or if not changed, overcast and clouded. The deep heart was still beating, but it was beneath a dark and melancholy mail, between whose joints, however, sometimes the slightest arrows found entrance, and power of giving pain. He received no consolation in his last years, nor in his death. Cut off in great part from all society, first by labour, and at last by sickness; hunted to his grave by the malignities of small critics, and the jealousies of hopeless rivalry, he died in the house of a stranger, one companion of his life, and one only, staying with him to the last. The window of his death-chamber was turned towards the west, and the *sun* shone upon his face in its setting, and rested there as he expired.

A CHARACTERISTIC LETTER.

THE *New York Times* publishes the following letter from John Quincy Adams to a gentleman in this city, which had never before appeared in print. It will be read with interest, not only by those who recall the political events of the times to which it alludes, but by all those who enjoy a good specimen of Mr. Adams's method of dealing with men and things about him. It is as good as Junius:

WASHINGTON, March 9, 1831.

JOSEPH BLUNT, ESQ., NEW YORK—*Dear Sir:* Your letter of the 7th instant is this day received, and yesterday came the French *Annuaire* for 1829. I regret to say that you must not depend upon an article from me for your next volume. The inflammation which nearly gouged me about the beginning of the last month, has not yet wholly subsided, and every day threatens to return with a reinforcement to invade the other luminary. I write with difficulty by daylight, and read with still more. By night I am obliged to give it up. Idleness is like vice when it comes compulsively upon us,

"We first endure, then pity, then embrace."

I approve entirely your resolution to tell the truth of this Administration. But beware of censuring them for what you approved in the last. Too much of this spirit has shown itself in both Houses of Congress. I see the dirty slanders of Retrenchment Committees, of Romulus Sanders's resolutions, and of Executive encroachment reports, gravely brought forward now as authorities to pelt every malversation of the present day. It is doing too much honour to the authors of this political balderdash to quote them at all. They never put forth an honest principle but for a dishonest purpose. They never appealed to a useful truth but with the intent to sustain a pernicious lie. To charge them with inconsistency is to concede that they had some character to lose—to take even a political maxim from them is to go to the gibbet for a lesson of virtue. If the Devil can quote Scripture for his purpose, he should not be cited as canonical authority for the text.

You intend boldly to tell the truth! Do you propose to give a history of the Post-Office since the 3d of March, 1829? Do you incline to trace the connection between the private biography and domestic affinities of certain members of the Administration and the public history of the nation? Do you record the Cabinet meetings on the character of Mrs. Eaton? the accounts of Purser Timberlake, and the Trustee sales of O'Neal's house? Is your design to lay bare the intertexture of these events with the recent party at quadrille between Jackson and Calhoun, Van Buren and Crawford? Is it among your imaginations to analyze the Hermitage propensities of the first—the unassuming sincerity of the second—the plain-dealing of the third, and the lofty independence, the stainless fidelity and the veracity of the fourth? Will you reveal to the world the mercurial dexterity of Mr. ——, the sentimental delicacies of Mr. Forsyth, the defensive versatilities of Major Lewis, and the dinner-table disclosures of Dr. Wallace? If you do, study Tacitus and Juvenal more than Gales and Seaton's Register of Debates. Read the Senatorial party tactics at Rome, from the Hermitage of Tiberius at Capreæ to the fly-killings of Domitian at the Capitol. See how reformers were wont to pursue their prey—see how proscription was preceded by plotting and succeeded by defamation, and conclude with Solomon, "that there is nothing new under the sun."

It is not two months since you gave me a friendly hint that it was circulated in whispers that I was the scoundrel betrayer of Cabinet secrets, and informer who had blown up this flame between Jackson and Calhoun, and that it was so boldly circulated as made it expedient for me to authorize a formal contradiction of it. Who was it that propagated this tale? Did it come from Priapus, the God of Gardens? Will you put it into the history of the present Administration?

I must stay my hand. Here are questions enough for this time; but if you will answer them, there are more at hand. Very truly yours, J. Q. ADAMS.

Gleanings from Foreign Publications.

RUSSIAN SISTERS OF MERCY.—There are already ninety-six of these ladies in the Crimea, no less than sixty-five of whom are at Sebastopol alone.

——LETTER-WRITING IN ENGLAND AND AMERICA.—In the United Kingdom there are fifteen letters written in the year for every one of the population. In the United States the number is only four.

——We can no longer give credit to our American brethren for attaching no importance to names, for they have selected as one of their ambassadors an individual who has been clearly chosen because his name represents the exact idea of diplomacy. America can never echo the inquiry "What's in a name?" without being liable to be reminded that she sent to Spain as a diplomatist no other than General Dodge.—*Punch.*

——Five young men, accused of taking part in political "assassinations" in 1849, have been executed at Fimo (Roman States), after undergoing an imprisonment of six years. A letter in the *Indépendance Belge* says that no convincing proofs of their guilt were forthcoming, and that the execution caused a general horror amongst the population. Numerous persons retired into the country for the day.

——LAYARD AND THE LADY.—It is not to be questioned that, for the loquacity which the House has exhibited on the subject of the war, the honourable member for Aylesbury is largely responsible. He it was that first threw open the flood-gates of talk. And by the way, talking of that honourable gentleman reminds one of a *mot* which he wife of one of your Lords-Lieutenant is reported to have uttered at Lady Palmerston's *soirée*, on Saturday last. "Oh, Nineveh, Nineveh," exclaimed the accomplished countess, "I can never forgive you for having discovered Mr. Layard."—*The Freeman's Journal.*

——BURKE PUT TO FLIGHT.—Mr. Burke, on one occasion, had just risen in the House of Commons, with some papers in his hands, on the subject of which he intended to make a motion, when a rough-hewn member, who had no ear for charms of eloquence, rudely started up, and said, "Mr. Speaker, I hope the honourable gentleman does not mean to read that large bundle of papers and bore us with a long speech into the bargain." Mr. B. was so swollen, or rather so nearly suffocated with rage, as to be incapable of utterance, and absolutely ran out of the House. On this occasion, George Selwyn remarked that it was the only time he ever saw the fable realized—a lion put to flight by the braying of an ass.

——OUR ENGLISH BIGOTRIES.—Within our borders the vaunted Anglo-Saxon spirit of self-government comes out, and, inspired by the spirit of progress, we can dig, and plough, and mine, and spin, and weave, and teach, and educate as no other nation can do. At least, in no other country are there so many books; in no other is the Bible so much read; in no other are there so many inducements for a poor man's child to pick up all the learning he can. Nevertheless, education, after all, is just the sorest point in our national institutions. It is a painful, but self-evident, fact, that the greater part of us would rather see a child not educated at all than brought up in another religion than our own. The zealous Church of England man would rather see a child cast away on the streets to habits of idleness, mischief and crime, than straightened up into a stiff Nonconformist, or converted into a ranting Wesleyan. A castaway, in orthodox eyes, is a negative evil, a mere neutral quality in the polemical strife; whereas, an educated heretic is a positive enemy of truth. Hence the suspicion and horror generally felt as to any system that either recognises the education of a child in a hostile communion or leaves it unprepared to withstand the seductions of Dissent.—*Times.*

—— At a recent administrative reform meeting in London, the following letter was received from Mr. Dickens:

"TAVISTOCK HOUSE, Monday, June 11, 1855.

"DEAR SIR: I regret that I cannot attend the meeting at Drury-lane Theatre, on Wednesday night, having a duty to discharge elsewhere, to which I have been pledged for months. I have enrolled myself a member of the Administrative Reform Association, because I believe it to be impossible for England long to hold her place in the world, or long to be at rest within herself, unless the present system of mismanaging the public affairs and misspending the public money be altogether changed; because I daily see stronger and stronger reasons to entertain the conviction that it never will be really amended in any essential respects until a general determination that it must be is so extended throughout the country that it shall make itself plainly heard, even within the very thick party walls of the House of Commons; because the steady union of great numbers of earnest men is essential to this result; and because I hope the association will effect such union by honestly instructing the people as to their real wrongs, and their peaceful means of righting them for the common good. You know that literature is my profession—it is at once my business and my pleasure, and I shall never pass beyond it. The association can render me no service but as one of the community, and I join it in no other character and with no other purpose. Dear sir, faithfully yours,

"CHARLES DICKENS.

"S. Morley, Esq."

—— A RESTLESS WOMAN.—Madam George Sand, or Dudevant, in the last *feuilleton* of her life in *La Presse*, gives an amusing account of her deceased mother, who had a hatred of repose: "She would buy, for instance, a bonnet, because she thought it charming. The evening of the day she bought it, she would find it hideous—take off the ribbons, and then the flowers—take out the lace—and change the arrangement with readiness and taste. Her bonnet would please her all the next day. But the day after there must be another radical reform—and so on, for some eight days, until the unlucky bonnet, always in a state of metamorphosis, became totally indifferent to her. Then she would wear it with the utmost disdain, professing that she did not care what she put on—till the fancy should seize her to buy another new bonnet! Her black hair was still very fine. She got tired of being a brunette, and put on a blonde wig; yet by doing so she could not manage to disfigure herself. She took a fancy for herself as a blonde for a while, then she abused herself for being flaxen, and chose to be a bright chestnut. Presently she returned to ashy-pale locks—then went back to her own mellow black hair—and this to such purpose that I saw her with different hair for every day in the week. This childish frivolity did not exclude laborious occupations and very minute domestic cares. She had her own delights of imagination, and would read the romances of M. d'Arlincourt with positive frenzy—far into the night—but that did not hinder her from being astir at six in the morning, to begin anew her toilettes, her excursions, her needle-work, her merriment, her despair and her fits of passion."

——DINNER TO THE REV. W. H. CHANNING.—The Unitarian ministers of London having invited the Rev. W. H. Channing to dinner at Radley's Hotel during his stay in London, and the time having been fixed for Whit-Thursday, to give ministers from the country an opportunity of joining the party, a very pleasant and profitable *reünion* took place